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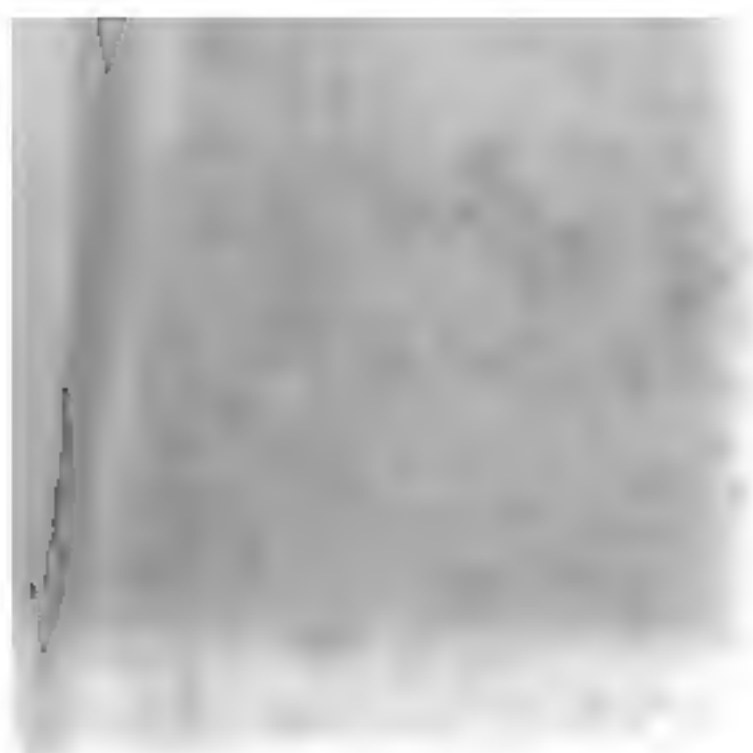
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Aids to the Inner D

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*The Hidden Life of the S*

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ny with the Book of Common Prayer  
an Divinity

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*FROM THE FRENCH OF*  
JEAN NICOLAS GR

---

EDITED BY THE REV.  
W. H. HUTCHINGS,  
SUB-WARDEN OF THE HOUSE OF MERU

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RIVINGTONS  
WATERLOO PLACE, LON  
Oxford and Cambridge  
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## Preface

**T**HE author from whose writings the following chapters on the Interior Life are taken (not literally, but substantially), was deeply and practically versed in the subject which he wrote. While leading men along its blessed ways, his own life, as the world is concerned, was altogether "with Christ in God." Profoundly learned not only as a theologian, but also as a student, the earnest devoutness of his heart (which was at once deep and broad) tended to humble the power of a large and cultivated intellect before the Faith of Christ to the simplicity of a little child. Jean Nicolas' writings are characterised by an absence of exaggeration which gives peculiar weight to his teaching. Love of God is the main principle which he would rule the whole Christian

in the restless period which preceded the Revolution.

It would be incorrect to say of a man who lived in such times that his years were uneventful; and yet Jean Nicolas Grou's life leaves with an impression of calmness and tranquillity in spite of its manifold troubles, ending as it did with exile and a lingering death in a foreign land. But throughout that life the question "What profit?" and "What matter?" was answered practically by "I count all things loss for the excellency of the knowledge of Christ Jesus my Lord."

There is not much to tell of the early incidents of Père Grou's life. He was born at Calais in 1731, and educated by the Fathers. Study and devotion (in the head we must include the guidance of the heart) filled up his life, whether in Paris, or in the country — where the Duke Stanislas

## Preface

him during a period of trial which preceded the outbreak of the great Revolution in Holland, or in England, whither, in the year 1792, he finally retired before the rapidly advancing waves of that terrible tempest. Père Grou was the author of various works, classical as well as theological. One of the latter, "Traité dogmatique de la vraie religion," undertaken at the request of Monseigneur Beaumont, Archbishop of Paris, and costing fourteen years of labour, was burnt at Paris some time later. On receiving the tidings, Père Grou's only remark was, "If the world could serve God, He would have preserved it; but He will make use of some other more probable servant than I am, to promote His Glory."

In the year 1792, the Rev Mr Clinton, chaplain to Mr. Weld of Lulworth, invited Père Grou to seek a refuge in England, and for a time the exile shared Father Clinton's quarters, whence after a while he moved to Lulworth Castle at Mr Weld's earnest desire. A devoted friendship between the Weld family and

Lulworth Castle, and the Rev Mr Clinton, was maintained.



every effort. "God only," is the result of even  
it as the venerable priest passed to his rest.  
h those touching words upon his lips. "My  
i, it is indeed sweet to die in Thine Arms,  
heart re-echoed the summary he has left  
f all his teaching. "No more self, no more  
is world,

"GOD ONLY."

BLESSED IS THE MAN WHOSE STRENGTH  
THEE: IN WHOSE HEART ARE TRY  
WHO GOING THROUGH THE VALE OF  
USE IT FOR A WELL, AND THE POOLS  
LLED WITH WATER. THEY WILL GO  
FRENTH TO STRENGTH . . .  
ORD GOD OF HOSTS, BLESSED IS THE  
T PUTTETH HIS TRUST IN THEE."

Victory over Self	.	.	.	.	.	.
Self-sought Strength and God's Strength	.	.	.	.	.	.
Divine Light	.	.	.	.	.	.
What God asks of us, and what we should ask of God	.	.	.	.	.	.
God's Dealings with the Soul	.	.	.	.	.	.
The New Life in Jesus Christ	.	.	.	.	.	.
The Gifts of God	.	.	.	.	.	.
A Childlike Spirit	.	.	.	.	.	.
"Perfect Love Casteth out Fear"	.	.	.	.	.	.
What Holiness is	.	.	.	.	.	.
The Blessed Virgin a Model of the Interior	.	.	.	.	.	.
Resignation	.	.	.	.	.	.
Pure Love of God	.	.	.	.	.	.
The Hidden Life of the Manger	.	.	.	.	.	.
Jesus Christ the Way, the Truth, and the Life	.	.	.	.	.	.
The Mind of Christ	.	.	.	.	.	.
The Effects of Holy Communion	.	.	.	.	.	.
The Cross of Christ	.	.	.	.	.	.
God Only	.	.	.	.	.	.
Continual Prayer	.	.	.	.	.	.
Confidence in God	.	.	.	.	.	.
How we must love God	.	.	.	.	.	.

<b>The World</b>	.	.	.
<b>The Human Heart</b>	.	.	
<b>Temptation</b>	.	.	.
<b>Self</b>	.	.	.
<b>The Nothingness of Man</b>	.		
<b>Generosity</b>	.	.	.
<b>Simplicity</b>	.	.	.
<b>Obedience</b>	.	.	.
<b>Humility</b>	.	.	.
<b>On the Right Use of Time</b>	.	.	
<b>The Blindness of Man</b>	.	.	
<b>The Weakness and Corruption of Man</b>			
<b>Detachment</b>	.	.	.
<b>Little Things</b>	.	.	.
<b>The Use to be made of our Faults</b>	.		
<b>Spiritual Guidance</b>			
<b>God</b>			

## The Foundations of th

GOD has given us the liberty, to the end we use it to His service; and never so safe as when we turn to Him, setting self-will all to Him: "for we know work together for good to God." Self-rule will prove over, those who choose to be responsible for the consequences however serious; whereas we need nothing save peace loves us far more than we can and He watches over us as a Father's love. Trust in Him possible for devil or man to

All peace and happiness depend upon unreserved self. If this be hearty and entire be an unsailing, ever-increasing which nothing can disturb. happiness in this life, save result of a peaceful heart

H. L.

A

... this peace is  
disturbed by many things,  
God's judgments, or the change  
of life. But the soul which  
and without reserve to God  
His Own Peace; and inas-  
prone to grow like that to  
closely united, the closer we  
so much the stronger and more  
more tranquil shall we become.  
cleave to the things of this world  
tossed about with the waves  
uncertainty — God Alone is  
Unchangeable, and he who  
will never be confounded.

Of our own strength we are  
able of doing good either in  
small, but it is safest to aim  
leaving God to call us to serve  
things, when He --  
1144

... attention, as to  
... better than in far more  
things done with a less pure  
Surely it needs but to meditate  
holy household of Nazareth to re-  
truth, while God's own Word tells  
"he who despiseth little things, shall  
little and little." Let your aim be to  
our Dear Lord perfectly in little things,  
to attain a spirit of childlike simplic-  
ity and dependence.

One great hindrance to growth in  
love is self-love. It is chiefly thereby  
that Satan gets a hold over us; and all his  
temptations, the fatal snare of so many  
souls, come from no other source. All  
things with those whom He leads in  
the paths of the spiritual life tend to  
self-love; as, on the other hand,  
all duties and inward

showing us the means  
overcoming it. Thus  
force of self-love until  
tearing it out of our he  
co-operate with His Gr  
speedily fill the vacant pl  
the whole soul is His or  
that soul realises the prom  
"pure in heart"—and  
Such a soul may suffer,  
joyfully, unresistingly, and  
take away that peace of  
"My peace I give you :  
giveth, give I unto you."  
It will be profitable to r  
degrees of the spiritual life  
God deals

... again  
... troubled, and the s  
self-resource, all self-confiden  
... too the devil tempts the struggl  
th impure thoughts or lurking  
der the pressure of which it is  
lieve that we are not consenting  
il one. It may be that the strei  
h temptations increases, while we s  
selves capable of less and less resis  
are aghast at the sight of our own  
; and imagine that God must rejec  
love finds no rest for the sole of its  
scarce knows how to serve God  
self only, while so devoid of all tan  
ort. This condition will last prol  
the soul learns not to thi  
dwell in C



to us perfected beyond all that the heart of man can conceive. Even as an earthly parent might test and try the love of a favourite child, by seeming harshness, and then finding it unchangeable, would redouble his tenderness and affection, so does God deal with His children. Self-interested, calculating love, is not the "perfect love" which alone is worthy of God. That love knows neither limit nor measure, human prudence cannot restrain it, it reaches out to "the foolishness of the cross." That was the love wherewith Jesus loved us : and be sure that whatever we lose in this life for His sake we shall win for all eternity ; but what deny Him here, will be lost to us *forever* hereafter.

## True Devotion

BY "devotion," I mean a so-  
of God, and there can be no s  
of expressing perfect readiness to  
all things for Him to Whom we c  
selves. All earthly devotion (I  
if such as is lawful and permitted,  
ecessarily limited; but there is no  
out to our devotion to God; the  
at a shadow of reserve or hesitat  
it ceases to be true self-devotion.  
zeal devotion, then, consist  
liness to do and a conscient  
ption of

as of readiness to obey the dictates of the  
Voice. Thus it is impossible to attain  
devotion without an interior and reced-  
ing spirit, which is ever seeking to possess  
itself in peace; and those who give way to  
things of sense, imagination or passion  
in that which is lawful, will never attain  
that devotion whose first work is a  
mastery over the senses, the passions and  
the mind. If you will look at devotion from  
this point of view, you will see that it  
is inquisitive, restless, busy about other  
affairs; or given to criticise and dispute  
with neighbours, gossiping, ill-natured, slow  
and contemptuous, proud and sensitive,  
unsatisfied, opinionated, the slave of  
respect, and consequently irresolute  
and changeable—such a man, I say,  
is not devout in the true sense of the word.

thinking of God, which is an impossibility here on earth,—but his heart will always be united to God, and all his actions will be regulated by God's Holy Spirit. In meditation, he is not dependent upon books or methods, or intellectual efforts, scarcely even upon those of the will: his soul need only look within, and there is God—and God's peace. At times he may feel spiritual dryness, but that peace will always be real and blessed notwithstanding. He will rejoice more in prayer which has its measure of suffering, and wherein self-love finds no resting place, than in such as is merely an indulgence to the imagination. Such a man never seeks himself in serving God, but realises the precept of the "Imitation"—"Wherever you find yourself renounce yourself." He

... where God's Glory and  
bour's welfare is concerned.

The really devout man does not  
himself with vocal prayers and re-  
cises, which leave him no breath.  
He aims at constant freedom of  
is neither scrupulous nor over-an-  
moves on his daily road in simple  
confidence. He is firmly set  
nothing God asks of him, to yield  
way to self-love; never to be guilty  
deliberate fault; but at the same  
does not torment and worry him  
petty vexations. If he falls into sin  
he does not fret over it, but rising  
humble spirit, he goes on his  
rejoicing. He :-

—he would rather cry out lovingly  
 to, appealing to His tender pity.  
 A truly devout man has a horror of  
 sin; he has a still greater love of that  
 which is good; he is more set on doing  
 right, than avoiding what is wrong.  
 Thus, large-hearted, he is not afraid  
 to engage in serving God, and would rather  
 run the risk of doing His Will imperfectly  
 than not strive to serve Him lest he fail in  
 attempt. The outer life of such a man  
 would be thoroughly attractive to others.  
 It would be simple, honest, straightforward,  
 unassuming, gentle, kindly: his conversa-  
 tion cheerful and sensible, he would be ready  
 to join in all blameless mirth, indulgent to  
 the sinner.

It is certain that true devotion is never  
 selfish either in itself, or as regards others.  
 Should he who is in possession of real  
 piety, be selfish in his piety?



Some conscious religious emotions, they have no question but that they are really holy, never stopping to ascertain whether the emotions are from God, or merely the act of their own hearts. Yet often such persons are liable to many faults unperceived by themselves, and which it would not be easy to make them see. They may be narrow-minded, pharisaically precise in their decisions, full of self-esteem, touchy, self-asserted, obstinate, unyielding or affected, outward manner, — altogether deficient in truthfulness, simplicity, and reality, yet sincere while they secretly esteem themselves more highly than other men, and they may even despise and condemn the true piety of others, which they are unable to perceive.

**In His servants even to this day; for whoe gives himself wholly to God, and sets earnestly to lead an interior life, runs a risk of drawing down jealousy and criticism, perhaps calumny and persecution, upon himself.**

**If you would realise perfect holiness, set it as set forth in Jesus Christ. He is the only Example, and it was to give us such example that He took upon Him the form of man. All holiness which is not shaped and formed upon that model, is false and unacceptable to God, and if it deceives man it can never deceive God, or win an entrance into Heaven. Be it yours to study holiness with Jesus for your Teacher, and be not slothful in asking Him for light and grace, that you may learn His lesson perfectly.**

**Jesus "pleased not Himself" (Rom 15:3) He never sought His own pleasure or gain;—no single deed of His was ever wrought with a view to the praise of man, that He might shun man's wrath. God the Father, His Will, His Glory, were the objects of the Saviour's every movement. He came not to do My own Will, but the Will of Him that sent Me." Our great Example has taught us that holiness is inward—"**



out in a deep ~~inner~~ conviction, which  
vent in action ;—in an entire sacrifice  
to God, a boundless love and charity to  
men. Such was the spirit of the Saviour's  
Life. He fulfilled every tittle of the Law,  
but meanwhile He taught by word and deed  
that all such observance must spring from  
inward love, or it is no better than slavish  
obedience. He has taught us to esteem this  
life as a mere pilgrimage—a passage—a time  
of probation in which our love to God may  
be ripened. He "minded not earthly  
things ;" He taught us not to be anxious  
for the morrow, but to rest wholly on His  
Father's good Providence. Jesus voluntarily  
embraced that life which men shrink from  
most, and which they seldom endure save  
from necessity. He did not condemn riches,  
but He was the first to renounce them. He

...simpler, plainer, or unaffected  
...eds and words of our Lord. He  
as one having authority ;” but it w  
gly, in a familiar way, without po  
splay ; His miracles were often :  
cret, and His apostles and evangelists  
d by the Holy Spirit to record His e  
story with the same striking simplicity  
Remember too His tender compassion  
true penitents—“ I came to call, not  
hteous, but sinners to repentance.” Th  
His pitying goodness to the publican  
y Magdalene, to the Samaritan, to  
ian taken in adultery ; and compare  
His condemnation of the Pharise  
, their avarice and hypocrisy. Rem  
oo how patiently He bore with  
ness and frailties of His own an  
our point of view .

...my life; to be silent when we are not necessary; to leave our justifications with God; to put aside all bitterness and resentment; to render good for evil; to do for those who injure us, and believe that we are but instruments working out God's will upon us. Such conduct as this is worth being called holy, and God seldom sends trials until a man has been long proved and moulded. Blessed are they who end "If ye suffer with Him, ye shall also reign with Him." It can only be through altogether extraordinary grace that any man is able to accept such trials gladly, still to desire them. Let us rather be content with our "day of small things," see nothing lofty for our weak purposes, daily imploring God that no human reason ever make us unfaithful to the truth which we owe to Him.

## How to attain Real and Steadfast

I. **T**HE first means, which although the most ordinary, is the hardest, is to will so to attain. The will must be sincere, hearty, effective, persevering ; and such a will is no thing. We deceive ourselves into thinking we have it, while really we have only wishes and desires ; which are very different from a firm resolute will. We wish to be religious, but after the fashion of the world, and not of God.

— do not fancy t  
a good preparation fo  
fettered by the acts of  
books:—such acts are us  
whose attention is wand  
communicate but rarely,  
not the habit of recollecti  
are accustomed to pract  
will often prepare for and  
Communion more devoutly  
of books.

VI. A sixth means of pr  
reading, for which a wide  
you. It is well to select suc  
your heart, and rouse it to  
gues on Perfection is a useful  
ners, and for th-

... so as to confine an  
mind.

**VII.** The seventh means is  
of the heart. All our instinct  
corruption of our nature are so  
supernatural progress, and woul  
us to self-love and self-indulge  
we must keep up a perpetual  
against impressions from without  
tion within. You cannot be too w  
your heart and all its movemen  
such watchfulness may be toilsom  
you grow in recollection and in re  
God's Presence, it will become eas

**VIII.** An eighth means is frequ  
tation on the virtues of humility a  
taking the Blessed Virgin as an  
of whom Holy Scripture tells us  
is "blessed among women"  
remembrance "

of books.

VI. A sixth means of progress is spiritual reading, for which a wide field is open to you. It is well to select such books as will engage your heart, and rouse it to fervour. *Practical Mystique* on Perfection is a useful book for beginners, and for those more advanced the *Imitation*, the works of S. Francis de Sales, S. Surin, and the Lives of the Saints, are nothing of Holy Scripture above all. Spiritual reading should in some respects be like a meditation, that is to say, you should watch for God's action within you, when you feel your heart touched by what you read. **ALWAYS READ WITH A**

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These advantages may be tedious, but as you grow in recollection and in realisation of God's Presence, it will become easy.

VIII. An eighth means is frequent meditation on the virtues of humility and purity, taking the Blessed Virgin as an example, of whom Holy Scripture tells us that she is "blessed among women." A constant remembrance that God sends His angels to visit and protect us, will also be very profitable ; for they are ministering spirits, sent forth to minister for them who shall be heirs of salvation.

IX. Finally, it often may be very helpful to seek out some discreet spiritual adviser from whom you may receive counsel



to advance in his  
suitable guide; God will  
their need, if they pray to  
the help they require, and  
help with meekness and  
a hearty will and wise guidance  
scarce fail to advance in  
ness.

## Victory over Self

*"From the days of John the Baptist until the Kingdom of Heaven suffereth violence, and violent take it by storm."—MATT. XI. 12.*

WHILE on the one hand our Lord Jesus made our access to Heaven easy by the outpouring of grace and love He given to His disciples, on the other hand He made the path thereto more straight and narrow than before, perfecting the law and raising it to a higher standard than that of Moses. Therefore from the days of the Baptist, who preached the Coming Saviour, the Kingdom of Heaven has been won through the violence done to self, and it is only such victory that "the violent take it by storm." Hard indeed this is to patience which must be unrelentingly thwarted, may be even to blood. If God's Servant meant no more than a certain devotional routine, readily fitting in with an easy comfortable life, and with the indulgence of self-love and self-esteem, we should have more saints in the world—that is more real Christians, more sincere

... incomparably hard  
came not to send peace, but  
said (Matt. x. 34) ; and He  
that sword and circumcise o  
cutting away our corrupt aff  
pity, until the old Adam peris  
Now this is hard to receive  
There are many persons wh  
enough to say certain prayers, &  
and practise some works of ch  
religion costs little. But as  
more of them ;—the correction  
victory over human respect, a brid  
restraint of natural impulses, and  
is at once proclaimed severe, ha  
rant. Yet the gist of Christi  
this severity—  
self :

## Victory over Self

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hard or difficult. But in a while, when the soul is able to bear such a sight, God lays bare its faults, He puts aside the veil which concealed them, and inspires the growing Christian with an earnest mind to overcome them. Thenceforward the inward struggle begins ;—bent upon conquering self, the soul pursues it unrelentingly wheresoever it is to be found, and by the help of God's Light, it is found everywhere. We see no light save imperfection, self seeking no purity, all our devotions full of faults. We thought we loved God, and now our love for Him seems but another form of selfishness ; we love His

training us to the war, but now to the battle-field. How long will last? So long as there is a foe so long as the old man, the natural life, is not destroyed. A never lays down his arms,—he only ended with his strength; exhausted, and he can do no more passive in God's Hand, Which will work in him that to which he cannot attain. The first steps won by our own efforts stimulate—the final ones are wholly the Man does what he can, but in work must be earthly, God's and substitutes His own work, nothing save submission. We we suffer, because God is dealing we no longer do violence to we endure violence, and this is harder to bear, for the soul is a consciousness of voluntary act



Which strengtheneth me" (1 Phil. 4:13). But on the other hand, it is no less true when we are strong in our own countenance; we are indeed weak; when we fancy ourselves able to do and bear all things of our own strength and glory in our strength, then is there a sense of utter weakness, for God withdraws his support from presumption, and we are left alone.

In fact, then, our own strength is weakness, absolute weakness, and is of nought save humiliating falls; while our weakness, together with a lowly confidence in God, is true strength, God's strength. Are you tempted to ask

will's us t  
ness? B  
fect in we  
God, the  
holy; and  
creatures;  
their good  
He leads t  
fication, H  
self-confid  
our own  
mislead us  
countless  
mistrust o  
fidence in  
marvellous  
in the clear



... unless God came to the rescue  
would do so.

Such trials as these are repeated, until  
length the soul fully realises its own  
helplessness to do anything alone, and its  
total dependence on God. One while  
trial comes in the shape of a temptation  
in which we are on the point of yielding;  
then God upholds us when we thought  
was over with us;—another time pain  
which we flatter ourselves were extinct, &  
comes anew and all but overpower us.  
Countless lesser imperfections humble  
us. We feel a strange repugnance, almost  
aversion, towards what is right, our prayers  
& religious exercises are irksome and  
wearisome. This is God's way of humbling us in  
our own conceit, and of teaching us that, with  
His Grace, we are capable of all evil if  
we will, & wholly incapable of the smaller  
good, or hope or thought. There  
many a fall, the soul has I  
known, and we are freed from

## and God's Strength

God gradually gives us His own Strength, ever reminding us that it is not ours, but only. And so we learn to bear sufferings, humiliations, toil, and weariness for Christ's Sake and the good of souls; difficulties cannot hinder us, dangers cannot appal us, and that because it is no longer we who labour and suffer, but God in us. Such one gives Him all the glory, believing himself to be but a frail instrument in Divine Hands. It was in this spirit that St. Paul, in the Gospel, said, "I am nothing," "I, but the grace of God which was with me." But a man must have passed through any a fiery trial, and be dead indeed to himself, before he can attain to such a point; those who do so attain, what is left save a ceaseless song of praise! they are one with God, He is in them, and self has ceased to exist.

What are we to a proud creature?  
What if we are but a poor creature?

own reluctance to do right, but rather earnestly to overcome it, not taking credit for ourselves for any such victory but in thanking God for it. Finally, we equally avoid presumption and cowardice, the one springs from overweening self-confidence, the other from imperfect confidence in God. Both alike are met by the same remedy—a constant recollection that God is the Source of all strength. Who can presume who knows that his strength is in no way his own? who despair, knowing that God is All-Powerful, All-Mighty, has promised his Strength, and his Strong Salvation?

1 "Da quod jubas, et jube quod vis." *166*

Divine Light

**Divine Light**

**T**URN to the 119th Psalm, all important David held to be for the interior life. "Giving standing, that I may keep Thy grant me understanding, and I shall Shew the Light of Thy Countenance, and teach me Thy statutes." me, and teach me Thy statutes." to a full perception of our need Light, we must remember how human has been darkened since Adam's that no earthly wisdom - us in the hidden - us to -

ive to be your own guide, and walk by the light of your own reason. Nothing but blind presumption will come of that; but honestly give up your own will, in obedience to God's Voice within your heart, and follow whithersoever it leads you, you will be in the right way.

You must continually seek Divine Light, and for it on every occasion, great or small, undertaking nothing without it. In earlier stages of the interior life, it is generally abundant; it flows in upon you in prayer and Communion; you are surprised to find how clear the mysteries of the hidden life are made to you. You have an inner conviction that it is a true light, for you know that it is in no sense your own, or the result of your own efforts or penetration, and

bed-  
an-  
wi-  
to  
in  
the  
by  
:  
-or choose you to claim it a  
a blessing which you can  
The Spirit of God cannot  
subject to our control : }  
patiently, certain that He will  
in the hour of need.  
It is well to make a rule to y  
speak of these lights to other m  
pretext of giving God glory or of  
them. This is a delusion to  
None save those whose calling  
should aim at guiding their neigt  
less under a very distinct and spe  
tion : the lights which guide you m  
calculated to enlighten other mei  
path may be unlike yours. Moreo  
waste our grace by too readily  
around us. Of course  
that you should  
ward

way to imagination and your own by  
mistrusting your reason and judgment.  
He usually communicates Himself sparingly  
to people who are always reasoning and just  
for themselves. The best use of reason in  
spiritual matters is to offer it silent  
at the foot of the Cross. God makes Himself  
known chiefly to those who are lowly  
and child like in heart. He cares nothing  
for profound learning, or brilliant talents,  
inasmuch as they are sanctified by  
being offered to Him. He would have us  
lay aside all human knowledge, confessing  
that we know nought save through Him.  
The greatest saints have ever sought God  
in the spirit of little children, while many,  
from our weak arrogance, think ourselves  
of judging God's ways of dealing

\* 2 Cor. xi. 14.

... our spiritu  
How can we fail to prostr  
before God? as David says,  
mouth, and drew in my bre  
Thy word goeth forth, it giv  
understanding to the simple.”<sup>2</sup>  
involves a perpetual confession  
Light and the Truth—we all  
falsehood. Believing this we c  
wrong. Let us say, then, with D  
Thy servant, O grant me underst  
I may know Thy testimonies.”  
keep Thy law unless I know it,  
I know it unless Thou grant me  
ing. Who save Thyself can tea  
to fulfil it, either towards Thee  
my neighbour? “C”  
and T. A. H.”



THIS is a most necessary point to attain in the spiritual life. For with a clear understanding of what God expects from us, and what He allows us to expect from Him, many grievous doubts and perplexities arise, needless discontent or unjust satisfaction with self, murmurs against God, even despair. Now, one thing is certain: God expects nothing from us save that which is in our power—and that is reduced to a single thing—*i.e.* a right use of free-will, guided by enlightening grace. First, subject to this definition, He requires that we give good heed to the action of our own hearts, and to His Voice speaking therein; in this attention hard to those who love Him and wish to please Him. He requires that we should not give ourselves up to any thing which is calculated to distract this attention, whether it be amusement, curiosity, or speculations, or voluntary excite-

the duties of your position, the claims of social life, providential ties, need necessarily part of yourself amid all outer claims. Next God requires a full, hearty concordance with such grace as He supplies our present circumstances. The beginner is different from that of an advanced Christian; and his again is not the same as granted to one far on in the path of perfection. Mental conditions and external circumstances which are not suitable to one state must learn to accord to another.

temptation, humiliation, trial with which He is purifying rather to ask courage to bear it to t

Above all, He requires self-ren in all things and for ever. But, in there are many degrees of renu which rise in intensity until the s itself in God, our safest course is to : a general resolution of sacrificing v He may ask, without forecasting a gining all sorts of things which ma happen. This is useless, because w foresee the future, or tell what might material or spiritual attitude unde imaginary circumstances ; and da because it exposes us to the risk of p tion or discouragement.

## what we should ask of God

less must you fancy that such prayers and communion are worthless. Self-love may pronounce them to be so, but God justifies them otherwise. He does not require us to have so absolute a control over our imagination wholly to rule our thoughts. That is beyond our power, but it is within our power not to dwell upon distracting thoughts, to turn away from them, to submit to spiritual advice. It is within our power to resist thoughts which militate against purity, faith or hope. There are temptations which God permits for our ultimate gain. We may ask with St. Paul to be delivered from them ; but if the answer should be, "My grace is sufficient for thee," we must bear them meekly, resisting their assaults with the help of such means as obedience furnishes.

Again, in all events which depend upon external causes—His Providence or other men's will—God requires us to submit, and

God, be sure that we know  
need, and that our safest course  
all to Him—asking such good  
teaches us to seek, and seek  
holy indifference as to all that  
concern our spiritual progress.  
We must ask a true knowledge  
of ourselves; what He is and  
what He has done for us and  
done to offend Him; His will  
the blessing of His Grace, and  
of rightly using it. Then  
perfect confidence in Him, and  
say with Job, "Though He slay  
I trust in Him." We must  
serve Him unselfishly, for He  
to believe in Him unquestion-  
ing, through whatever darkness  
come upon us. And we show  
a spirit of obedience as may  
our own will and judgment.

## God's Dealings with the Sinner

*"Behold I stand at the door and knock  
man hear My Voice, and open the door, I will  
come in to him, and will sup with him, and he will  
be with Me."*  
Rev. iii. 20.

**DURING** our whole earthly life, (our  
unfailing desire is to "come in  
heart, and reign there: not for His (our)  
—what need of us has He for that  
hat we may be happy, not only hereaft  
? this life. Faith, experience, reason  
ve to us, that there is no other way  
be found for man  
? that we

our safest course is to maintain a general resolution of sacrificing and giving all sorts of things which may be expected to happen. This is useless, because we cannot foresee the future, or tell what might be material or spiritual attitude under such imaginary circumstances; and dangerous because it exposes us to the risk of presumption or discouragement. True self-renunciation leaves all the future to God, and only seeks to do its plain duty at the present moment.

God does not require sensible devotion of us, or any of those glowing religious emotions which are too often a subtle food to self-love. All such gifts are His alone, He bestows and recall them as He sees fit; we do not be troubled when you are unable to rouse yourself to godly thoughts in prayer or contemplation.

...make them worthless. Self-praise  
otherwise. He does not require us  
so absolute a control over our imagin-  
wholly to rule our thoughts. That is  
our power, but it is within our power  
dwell upon distracting thoughts, to  
from them, to submit to spiritual advice  
is within our power to resist thoughts  
militate against purity, faith or hope. I  
are temptations which God permits for  
ultimate gain. We may ask with S. 1  
o be delivered from them; but if the ans-  
hould be, "My grace is sufficient for thee  
e must bear them meekly, resisting th-  
saults with the help of such me-  
ce furnishes.  
Again :



own free-will. As to what we should ask of God, be sure that we know not our need, and that our safest course is to leave all to Him—asking such good things as He teaches us to seek, and seeking to preserve a holy indifference as to all that does not concern our spiritual progress. Above all, we must ask for a true knowledge of God and ourselves; what He is and what we are; what He has done for us and what we have done to offend Him; His claims upon us, and the blessing of His Grace, and the import of rightly using it. Then we should have perfect confidence in Him, so that we may say with Job, “Though He slay me, yet I trust in Him.” We must ask to love and serve Him unselfishly, for His sole glory, and to believe in Him unquestioning, unfeignedly, through whatever difficulties.

## God's Dealings with the Soul

*"Behold I stand at the door and knock: if a man hear My Voice, and open the door, I will come into him, and will sup with him and he with Me."*  
—REV. iii. 20.

**D**URING our whole earthly life, God's unfailling desire is to "come in" to our heart, and reign there. not for His sake—what need of us has He for that?—it that we may be happy. He first takes us in this life. He first proves to us that He is God.

## The New Life in Jesus Christ

**S** PAUL continually reminded converts that in Baptism they were with Christ, and rose again in the likeness of His Resurrection. We, too, are "partakers of His Death;" our goal and aim is that we shall enter into the life of that His Glorious Resurrection. To reach that end, we must be conformed to His Death, which was in truth only consumption on the Cross. His whole earthly life was a mystical drama.

## God's Dealings with the So

art in Me, and I in Thee."\* Or, again, close intimate intercourse expressed in words, "I will sup with him, and he Me;"—I will feed him with Divine food, shall live the very life of God. But we are not sufficient to speak of such ineffable mysteries. We can but marvel and adore.

Let us remember, moreover, that he who would reign with Jesus must first suffer with Him;—he must first die to self, and to the sensitiveness of self-love. All the manifold trials with which God visits us are with a view to this perfect purification of the soul. Such trials are needful for in no other way can we cast aside self; but they are often bear—unbearable, and often seem to crush ourselves. But we must persevere, and trust in the sustaining power of God.

**S**ervants that in Baptism they were buried with Christ, and rose again in the likeness of His Resurrection. We, too, are "planted into the likeness of His Death;" our hope and aim is that we shall enter into the grace of that His Glorious Resurrection. But to that end, we must be conformed to His Death, which was in truth only consummated on the Cross. His whole earthly sojourn was a mystical death. In like manner our new life in Jesus Christ must be a continual death to self; a dying daily to all sins and imperfections, to the world and its attractions, to the senses and bodily indulgences, to our natural disposition and besetting faults, to all self will, to self love or high esteem of self, even to spiritual consolations, to *certainty as to our soul's condition, and to all that we can call our own in the highest matters of religion.* It is as we advance in

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## **The New Life in Jesus**

such death to all this side the grave, the hidden life of Christ springs up and in us; and when the last step is won raises up the soul and imparts to it, even in this world, the glories of His Resurrection.

I. We must die to all sins and imperfections however seemingly trivial. The first test of one who gives himself wholly to God is to be never to give way deliberately to fault whatever; never to act in defiance of conscience, never to refuse anything God requires, never to say of anything, It is small for God to heed. Such a resolution this is an essential foundation in the spiritual life: I do not mean but that in spite of it we shall fall into inadvertencies, infirmities, errors; but we shall rise up and go on as from such faults—because they are involuntary, the will has not consented to them.

II. Again, we must die to the world and its attractions; that is, we must not seek to be satisfied with the things of this world, but to be content with the things of God.

point on which you must examine yourself closely and unsparingly.

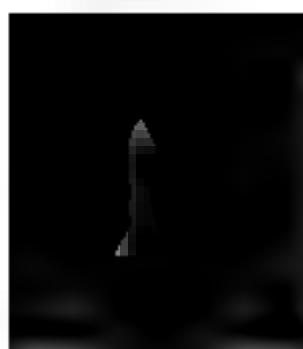
IV. Death to the senses and excessive worldly indulgence. This involves watchfulness against love of ease and comfort, a restricted use of what is superfluous in food, dress, sleep; such mortifications as you may be advised to practise; above all, a check upon the unrestrained liberty we often give to our eyes and ears, and upon whatever tends to undue excitement.

V. Death to our natural disposition and besetting faults. It is no small enterprise to overcome these, and many a saint of God has not achieved the task ere he is called from this world. Every good man is not an Augustine or a François de Sales, in whom grace triumphed utterly over nature. But the best way to set forward this work is to be vigilant over the heart, checking its un-

~~That,~~ in spiritual things, you must accept what God gives, and remain where He places you, without wishing for anything different; you must not criticise the workings of God's Grace; but follow its leadings willingly and readily; your active mind must be restrained; you must refrain from self-dissection and perpetual reasonings about yourself, seeking rather Divine Guidance; you must avoid merely intellectual reading (in the matter of spiritual books), aiming more to feed your soul than to satisfy a restless curiosity, which often leads to errors and delusions. Strive to remember that God will give you exactly the light you need, and be satisfied therewith. If your

\* Thus a holy man writes to one who had sought spiritual advice of him, "If you can learn to walk slowly and speak slowly, I shall have hopes of you."



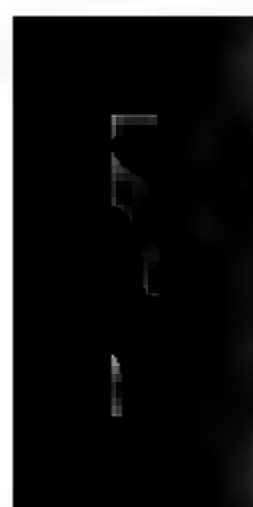


seek us. "Who hath  
S Paul asks." We  
things which concern  
s in those which are  
and groundwork of  
30. 35.

3 **salvation of God, you will easily go through great trials.** But if you have no such comfort, if you feel as though God hid His face from you, as though you were lost to all hope, then indeed it requires a heroic courage to persevere, and say, God's Will be done.

X. Death to all we can call our own holy things. Perhaps you have appropriated God's gifts, and rejoice in them as though they were your own? But God strips you of them—not really, but to outward appearance, and you are no longer conscious of any good, or good, natural or supernatural. You know not what you are, or were, or will be; you can see nothing save sin, hollowness, judgment. When you have accepted this meek submission, your mystical death is attained—and then will follow resurrection and life. But these are God's own mysteries. Let us not presume to do more than fall down and worship Him.

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we have any control is in  
and it is now that we must  
come with our Dear Lord's

first to seek us. "Who hath  
?" S. Paul asks.<sup>4</sup> We  
the things which concern  
less in those which are  
root and groundwork of  
Rom. xi 35.

...right road ourselves. Or, if we retained our baptismal grace, it is but to the never-failing supply of actual which He vouchsafes to give us. Our requires us to acknowledge that every natural action must needs be inspired guided by grace, and that grace is withheld save as a punishment. We, weak creatures, can do nothing save Him faithfully, and cherish the loving He gives, with adoring humility.

These gifts are solely for our benefit. gains nothing through what He gives us the return He demands is for our sake His. Yet how often have we abused gifts ! how impossible it is for us to disint-

...saves the soul even, though He has  
gifts, and all the time He is ready to  
forth fresh graces if it will but return to  
So it was with David and St. Peter, so it  
is with all who come to Him in penite  
love. But then we must give our  
irrevocably to Him, there must be no dr  
ing back, no shrinking, no regret; rather  
ever pressing forward, eager desire to  
Him more and more, until there is nothing  
left to give. What matter whether we are  
conscious or not that God accepts our offer  
ing? Grant that He seems to ignore it  
Nevertheless, we know that He would have  
smile at, and that He is worthy of all an  
more than we can offer. We may forsake Him  
it He never forsakes us—His weak att  
unders from Him, but His

weakness? Dear Lord, uphold me  
through all my endless perils of my  
impetuous faults, and through all my  
frailty. May I never for one instant  
Thee deliberately, or reject Thy love,  
withhold whatsoever Thou askest.  
How can I but fear my own weakness,  
Thou rule and guide me in all things.  
I be faithful to Thee through all  
and cleaving to Thee with steadfast  
may I be carried through all the  
this life, and rest with Thee for ever.

## A Childlike Spirit

**T**HE first step towards the inner life is to attain a childlike spirit in Heavenly things. Our Saviour told His disciples that "except ye become as little children, shall not enter into the Kingdom of Heaven" and again He said that "of such is the Kingdom of Heaven." But this childlike spirit is not to be understood save by experience—it is solely God's gift, and no effort of the intellect or will can produce it.

A little child does not reflect or argue—has no foresight, no prudence, no malice. Even so in spiritual childhood. God's

as it is capable of any dissimulation, the childlike nature is gone. And it is the same in the spiritual order of things. He who has a childlike spirit is free from all affectation and constraint—his actions, words, and manner are all perfectly natural—he means what he says—he keeps his word—he does not seek to hide his faults, or to appear other than what he really is, and he is devoid of all the reserve of pride.

A child expresses love and affection without restraint or pretence; and so the childlike soul in all simplicity pours itself out before God in a straight and unfeigned manner.



and things a childlike spirit renounces  
even will for that of God, however that  
like shape. He does not seek to rule  
in counsel, but gives himself unreser-  
vately to be guided by the Holy Spirit, and  
to be ministered to by his soul; while  
towards he willingly yields his own will  
to that of others, save where he knows a  
contradiction to God's Will, and then indeed he  
must stand firm. A child has but little  
self-wisdom, and no self-inspection—he  
knows only what he is—and so the childlike  
spirit is not prone to self-contemplation, but  
is content with a day to day content with  
the present, and is not concerned for the immediate  
future, nor does he have the earnest-  
ness of the adult, nor communally by the  
class, having all such  
things in his hands.

... makes it mistrustful o.

and wholly confiding in those it love  
the childlike Christian knows himself  
utterly weak, unable to go one step  
So he never trusts himself, but puts  
confidence in God, keeping ever near  
stretching out his hand for help and st  
in every difficulty. He takes no cre  
himself for the good he may do, c  
victories he may gain, knowing them  
God's. He does not esteem himself  
other men, realising that were God to  
draw His Hand, he would assuredly fal  
very conceivable sin, and believing th  
those around had the grace given to him  
could use it far better than he does.  
knowledge of his own --

happy without consciousness of it. They are  
happy, all thought and care are taken away from  
those who love them. So the child who  
enjoys a most real unsought happiness, which  
God Himself pours upon it, can be called upon  
all to work together for good to  
that love Him." No storms can shake the  
foundation, no earthly troubles move it. It is  
not that such a man is insensible to grief, but  
that he is raised above its sharpness by his  
perfect resignation to God's Will. This is a  
state which can only be known to those who  
experience its sweetness, and in truth that  
experience is beyond all words to describe.  
My God, I am Thine, now, henceforth and  
ever. Suffer Thy child to come to Thee,  
and dwell in Thy Presence, where alone  
I can speak to Thee, and rest and peace!  
Thine, as the words of Thy Father, and

while the proud intellectual Pharisee stands apart, blinded by prejudice and hardness of heart. And so among ourselves; the natural tendency of human reason is not to enter into the things of God; rather to despise and reject them, and strange as the assertion may seem, this continually happens among religious people, who are often as real opponents to the true interior life, as the Pharisees, with all their high professions of sanctity were to Jesus Christ and His Gospel.

No one truly enters into the things of God save through a childlike spirit, a spirit which tends to make its possessor feel incapable of arguing and reasoning, which fills him rather with a sense of weakness and ignorance than knows no rest save in God; a spirit ready to believe, to trust, to obey. Such a man goes calmly onwards by the light of faith content not to "choose or see his path" his heart's prayer is—

"Keep Thou my feet, I do not ask to see  
The distant scene, one step enough for me."

Surely it was in such a spirit that St. Paul arose from the earth, seeing no man, and gave himself passively to be "led by hand, and brought to Damascus." No

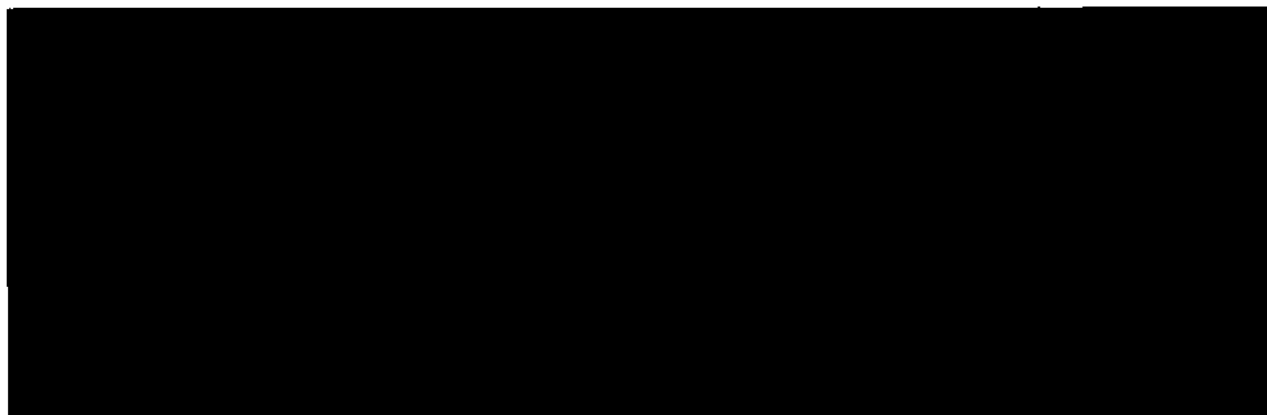
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... keener intelligence, a stronger  
of all intellectual processes than the w  
race of man combined; for when he  
God's Grace for ever he did not lose  
intellectual capacity—a capacity, in tr  
which a part of his sentence, and does  
all to his punishment. Those who l  
never sought to attain true mental hum  
e at to imagine it impossible for ma  
l powerful minds, but in truth they l  
t to learn how it lies at the root of all  
or Lord's teaching, and how it has  
on the path by which His Saints have t  
give heart and mind to God, so that  
ours no longer—to do good without b  
scious of it, to pray ceaselessly and w  
eth, as we breathe—to love wit'  
... upon our feelings—to  
... but pausing to measure  
... the perfect forgetfulness  
... us upon God, as a babe  
... It is a by e

liveth in me." But to this end we must  
 give ourselves up to His dealing with  
 reserve. Now, it may seem paradoxical  
 say that no man living enjoys such perfect  
 liberty as those who are thus absolutely  
 "led by the Spirit of God."<sup>1</sup> The world  
 liberty makes a fair show, but worldly men  
 are more or less slaves to their passions and  
 to human respect; and half-hearted Christians  
 scarce know what freedom means. Every  
 occasion of sin betrays them, every tempta-  
 tion overwhelms them, human respect  
 thralls them—they wish to do right, but  
 it is too strong for them—and that is no  
 liberty when a man leaves the good he  
 would do for the evil he would shun.  
 Neither are self-willed people free, though  
 they often imagine that they are—they  
 are governed by their own restless, perverse  
 imagination, they aspire to conscious warfare  
 in their devotions, and failing to find  
 they are apt to murmur at themselves as  
 God. Moreover, such persons are for  
 most part scrupulous, undecided, ha-

<sup>1</sup> Rom. viii. 14.

subject, and yet in perfect liberty !  
can these things be !” True liberty  
perfection of human life, and true  
does not consist in the power of doing  
which is rather a pitiful inheritance of  
fallen nature. God, Who is Liberty,  
cannot by any possibility do that  
evil—how then can man’s freedom  
such power? The more a man is led by the  
Spirit of God, the more he is raised to  
true liberty which is God’s, and if we are  
under such subjection of will, it is but  
to that proud spirit of independence  
the angels fell. When once earthly  
are chastened, self-will conquered, and  
subdued, the voice of grace heard more  
within the soul than that of nature,  
subjection will cease to be irksome ; and  
results never fail to be attained by  
generous efforts to gain the mastery  
over the senses and imagination. Then, if  
man attains to a most blessed inde



...ions and the threats  
world. Is not this to be free indeed  
further, such a man becomes free as  
himself; he is no longer a victim to h  
imagination, or the caprice of his will  
is firm and resolved, his principles an  
nions are deeply rooted, and tell upc  
every action. God's Holy Spirit in  
somewhat of Its own Immutable Charac  
His weak creature, and though he ma  
assailed by many an inward storm, his  
remains firm as the Rock of his Salva  
All this must be learnt by experience, bu  
sure that those who give themselves wh  
to God will be surprised to find, even a  
early stage, how different they are to  
hey were. There is all



...on self, accept  
"Asking nothing, refusing  
said by one who drank deep  
giving waters of His Will.  
nothing can come amiss, nor  
move them. Who would not  
freedom from earth's wear  
restless pining heartaches, its  
and even from the cares and  
half-hearted Christian, who  
even in doing God's Will, and  
the "perfect liberty wherewith  
made us free!"

## **‘ Perfect Love Casteth out Fear**

**GOD requires us to fear Him.**

**Scripture sets this fear before us usually. “It is a fearful thing to fall into the hands of the Living God.” “The Lord is the beginning of wisdom, the beginning only ; Love is the end thereof. Holy fear is one of the gifts of the Spirit, whereby He would fit us to receive His more perfect gifts. Thus we must seek to be filled with this holy Spirit in body and soul, we must not be content to stop there, but continually aim at perfect love which purifies and transforms us to its own gracious image.”**

motive of a Christian's life ;—God have a higher kind of service. He has our hearts to be governed by love—His great Commandment, the one only offering we can bring Him. Love alone draw us from earthliness, and lead us to Love alone softens, enlarges, raises, purifies the heart. The Christian's law contains two things,—to shun that which is evil, do that which is good. Now fear may lead to the first, but it will never produce the second result ; while love does both. Love teaches us to “abstain from all appearance of evil” and to aspire after perfection, regard difficulty and self-sacrifice. There is no generosity in fear—a literal abstinence from that which is forbidden seems to satisfy the claims ; but love would always find half a fold more to offer, and it counts its vessel as nought while some further sacrifice may be made. Fear knows nothing of the refinement and exquisite sensitiveness of

**punishment** ; the loving heart fears God  
cause it would grieve to offend so dear  
Father,—to do the smallest thing that co  
be ungrateful or displeasing to Him. Su  
a soul fears to commit the most venial fa  
the slightest imperfection, simply because  
shadow of sin is contrary to God's Will ; a  
there is no armour so invulnerable to temp  
tion as this sweet childlike fear. It produ  
a ceaseless watchfulness, a host of lov  
precautions against the most transient unfai  
fulness ;—it triumphs easily over difficult  
bursts earthly bondage, and passes victoriou  
through the snares of the world, the fle  
and the devil, reaching forth joyously to  
One Sole Object of every effort and ho  
But slavish fear could never effect any si  
result. Still more forcible is the desire  
please Him we love. The loving soul  
calm and peaceful, yet it is ever on the wa  
for occasions wherein to prove its love ;  
bour, suffering, sacrifice—all is welcome  
long as it can please its Lord. Recogn  
self-will as His great enemy, love doe  
lence to self on every side—for His Dea  
It is thus that perfect love casteth ou'

cleave to Him, and ask Him to enable you to turn this temptation to His greater Glory, by detaching you more and more from all that is of self. Such a course will assuredly bring you peace, and draw you closer to your only Strength and Hope.

There is  
Holiness  
contrary  
forgiven  
when we  
reject E  
evitably  
He has  
He re  
perfect  
down

### What holiness is

**U**NDER the Law, God commanded His people to "be holy, for I the Lord your God am holy;"<sup>1</sup> and Jesus bade His disciples, "Be ye perfect, even as your Father Which is in Heaven is Perfect." The whole motive power and aim of holiness is set before us in these words; but we cannot enter into their depths save through the light of grace, nor will anything teach us their full meaning so well as the attempt to live by them. There is a perfection of symmetry in God's Holiness, and whatever is ill regulated and contrary thereto is displeasing to Him. He forgives our wanderings and inconsistencies when we repent and forsake them, but if we reject His Mercy and persist therein, He inevitably punishes them, because He is Holy. He has made us in His Own Likeness, and He requires us on our side to strive after perfecting of this resemblance; He has endowed us with free-will and intelli-

<sup>1</sup> Lev. xix. 2.

...to appro:  
has made me for Himself, a  
Him, therefore I owe Him ceas  
I need Him perpetually, th  
ever hope for Him ; I wait fo  
can find no rest save in Him.

I attain this blessed interco  
Lord save through holiness?  
soul is ever going farther and  
Him, and He from it—and the  
total separation from Him for e

Moreover, the work of Grac  
me still nearer to Him than tha  
creation. God has given me  
gifts ; He has made me with a  
eternity spent in His Presence,  
His Blessedness. How

... truth, a  
required of him as a Christian !  
times the Apostles, impressed w  
addressed all believers as "C  
could we dare now to use such  
Christians ? Are not too man  
whose calling is the same as that  
first followers practically enemi  
holiness ; and that while the st  
before them is God Himself ? Re  
is Christ Who said, " Be ye perfec  
Father Which is in Heaven is Perfect  
we be holy even as He is Holy ?  
no ; but every action and thought  
moulded, shaped upon His Exam  
we can fulfil the pre  
and that G...



...lives to  
...the gift ; they must leave  
His Hand, as the clay in the potter's  
or dying they must be His ;  
perfect the good work He has begun.

He who has fully grasped the truth that  
God is All, and the creature  
mastered the whole spiritual life  
is to give to each that which is  
God everything without reserve  
creature simply nothing—and  
perfect humility and perfect submission  
Grace. He who begins to  
heartily to God, opens his eyes to  
really is—not after a merely speculative  
profitable fashion, but with a perception  
reacts upon his whole life—  
transformed.

what God  
ative, m-  
ion which  
l and ex-  
l to stop  
learn to  
aptines,  
in God  
of our-  
God is  
the  
thing  
all  
for  
in

which he alone of all creation possessèd, and all the external benefits he enjoys, to God's service. So soon as man holds himself to be independent, and appropriates to himself the wondrous mental faculties with which he is endowed; so soon as he uses the inferior creation with which he is surrounded other than as God wills; so soon as he prefers the creature to the Creator, so soon he becomes a mere graceless rebel. Man ranks even lower in the order of grace than that of nature. By the order of grace this intelligent being, man, in spite of his own nothingness, is destined to the eternal possession of God—a destiny so sublime, so beyond all save supernatural grace, that nothing higher can

great knowledge ; and unless we have it is the means whereby to attain to this end, we could never find the way. Holy faith, its worship, its Sacraments, God's appointment ; human reason could have invented them, neither has it any authority by which to institute them. Man neither desire nor seek eternal life of himself. Grace must continually co-operate with free-will. Even without the hindrance of original sin, it must have been so—and much more under the tendency to evil, conversion to good which is the result of nature and concupiscence? Ignorance, weakness, passion all tend to darken man's reason. Without Grace he can do no good thing, that grace is the free gift of Jesus Christ. How often, too, original sin is strengthened by years of fatal habits, unresisted temptations.

... things than that begin  
God's Mercy originally saved us.  
must tremble at the thought, who  
great things of himself if he remem  
he has been, what he would be witho  
Help, what he may any day becom  
trusts to his own strength rather tha  
upholding Hand !

## The Blessed Virgin the Interior

**W**E shall find a value the interior life in Holy Scripture concerning gin, "Mary kept all these dered them in her heart."<sup>1</sup> moment upon what God did what she offered in return chose her out to be the M Christ; He gave her high Lord is with thee, blessed & women;"<sup>2</sup> and He gave to h in the kingdom of heaven as n ever have.

In return, Mary offered to C humility, and a submission . well to

it unto me according to Thy word." <sup>1</sup>   
aimed at no great things, her "low esta-   
satisfied her, nor did she believe herself   
be likely to be chosen for the very high   
honour a created being could ever know,   
become the Mother of God. And in   
hidden life, those only can serve God tr   
who realise their own poverty and help   
ness, and rejecting every proud thought, l   
for nothing save His Grace. Mary's kno   
ledge of her Son's sufferings began with   
Birth, and followed her to Calvary, and   
yond it. Most Christians fail to see m   
further than our Dear Lord's bodily suff   
ings upon the Cross, and His Mother's s   
row in beholding them; they lose sight   
the lifelong expectation of those sufferin   
of the ingratitude which pierced the Hear   
Jesus when men "would not" be saved,   
the mental agonies of the Saviour, and   
sword which pierced Mary's soul." Yet   
the while that she was afflicted by her S   
weight of anguish, a weight which none s   
God might bear, what was she external   
A poor Jewish woman, dwelling for th   
years at Nazareth in her homely simpli   
later on without even that lordly home, her

ways! Lowliness, obscurity, so  
very precious in His Sight, and I  
wont to use as His chosen instrur  
who affect nothing, esteem the  
nought, and shrink from earthly  
than all others. Who can medit  
life of our Dear Lord, regard H  
Mother, and doubt it? Lowline  
of self-esteem, love of an obscure li  
solitude, diligence in giving hee  
things, faithfulness to Grace, to  
recollection, total submission to C  
complete self-sacrifice, all these  
very essence of the true interior li  
these we shall find more perfectly  
Holy Mary, as recorded in the Wc  
than in any other earthly example  
us by the Holy Spirit. "Be  
Mother." They are our Dear I  
words. Let us take them in a child

### Resignation

“**F**ATHER, into Thy Hands I commend My Spirit.” It was at the moment when our Blessed Lord’s earthly anguish had reached its climax that He thus summed the perfect sacrifice He had taken upon Himself, and gave utterance to that which had been the ruling power of His Incarnate Life—to submission to His Father. What act so ever so full of pure disinterested love! Love cannot be separated from faith and hope; on the contrary, it perfects both in faith and souls. There may be no definite consciousness thereof, but the reality is assured there; and the true interior life, while it is being lived, is a continuous act of love.



let us respect what we cannot understand, and abstain from rash judgments, remembering that what is impossible with men is possible to God.

God repeatedly makes Himself known to us in Holy Scripture as a Jealous God—jealous of our heart and mind, requiring that we give Him, not a barren, speculative homage, but such worship as will influence every act and thought of our lives. Intellectual homage consists in acknowledging that God is All in All, the Beginning, the End of all things, *and that without Him nothing is.* It consists *in the prostration of all our faculties before*

### **CONCLUSION**

Him, of every mental power, natural and supernatural; in willing to see as He sees, judge as He judges; in a continual death to self will and self-chosen ways, to follow His Will. He exacts this homage with jealousy, and those who refuse it to Him, and choose to walk by their own light, are no better than rebels. All the fatal errors in faith and practice which distract Christendom have arisen because men in their pride of intellect have neglected "the True Light, Which lighteth every man that cometh into the world."<sup>1</sup>

The heart's homage consists in accepting God as the Source whence all affections flow in loving Him wholly and with all strength, and in loving all else in Him; and subject to His Love. Such homage is right, whether as our Creator, our Father, our Protector, and experience teaches every faithful soul that there is no happiness on earth for those whose hearts are not sta-

tioned. <sup>1</sup> John 1:9. "The light which lighteth every man that cometh into the world."

must be many a trial, many a struggle, but he who perseveres, and who, having given himself to God, refrains from recalling the gift, will sooner or later be successful. God's Jealous Love never leaves its task unfinished, and the faithful soul may trust in Him that He will give "patience its perfect work." When self-love is uprooted, that Love is satisfied, and broods in blessing over its conquest. Heaven would be no longer Heaven if self-love could find entrance there.

### Pure Love of God

**P**URE love is the Love of God, free from all intermixture of self ; consequently any act of love, whether it springs from hope, gratitude, or reverence, is pure so long as it is free from the love of self. None save God can tell whether we love Him heartily and purely ; He has seen fit to withhold a certainty as to our own mental state from us in order that we may be humble and trusting. One thing is clear : true love and self-love cannot dwell together—whichever is strong will uproot the other. Self-love has its root in our own interests, it keeps them ever before our view. God is not its aim and end ; even in spiritual things it seeks Him but for its own gratification, its own advantage. In material things it tends to mortal sin ; in things altogether spiritual it produces imperfections and perversions. But the love of God is altogether pure in origin, though varying in degree and intensity.

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advancing steps in self-reliance  
us into the interior life.

purifies His weak child ;—  
draws spiritual consolation  
Communion becomes slacken, our heart seems to  
the soul is tempted to think of  
God, and to give up all it  
do this would be a proof of  
seeking our own satisfaction  
but the faithful soul will persevere  
dryness steadily for love of  
grow in Love of Himself, and  
gifts.

After these beginnings,  
draws all conscious delight  
long intervals ; the soul ceases  
loves or is loved, all self-con-  
tends to feed self-love.

going and confirming—purity, faith, hope, charity towards our fellow-men, holiness, self-restraint. All these may encounter fierce temptations, but they are all external to the soul, and it is not really shaken by them. Still that fact is hidden from it; it fears lest it has consented to temptation, and however we may encourage it, such a soul remains fearful that it has sinned. Thus it becomes very prostrate, very humble in self-accusation and condemnation, and all high thoughts, all self-esteem, are thoroughly driven forth by a true, pure love of God; which makes the soul dread that, in spite of good intentions, it is displeasing Him. Meanwhile, in truth, that soul is as far as possible from consenting to sin, and by a true, most beautiful contrition, it is drawing close and closer to God.

Again, purifying love works through humiliations. One who has been highly esteemed by all around, suddenly finds himself slandered, and

...the closest like  
on the Cross—he too cried  
my God, why hast Thou  
he owns God's Power, he  
this final sacrifice all earth  
away, and God reigns Alone  
heart. Beware however of  
these severe trials are in  
hope. It never fails and  
temptations. God and  
known by their works. Satan  
is through pride, and he goes  
the flesh. God begins with  
the flesh, and His latter victory  
annihilation of pride, even  
terness of temptation. But  
absent where His Hand works  
that were to doubt His Grace

### The Hidden Life of the Manger

**T**HE interior life finds its lesson in the Manger no less than in the Cross ; the one contains the rudiments, the other the perfection of that life, and he who would attain the height must begin at the beginning. The Incarnate Lord has shown His inter-dispositions in coming upon this earth—Love of His Father, love of men. “Wherefore when He cometh into the world, He saith, Sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me : in burnt offerings and sacrifice for sin. Thou hast no pleasure. Then said I, Lo, I come to do Thy will, O God.” Then will was that I



~~— must a total~~ setting asi  
God, total renunciation of our  
for those which are His. He  
all that may be involved in this  
we need not doubt that He  
courage to accept and strength  
ever He requires of us. Be it  
ourselves without reserve to Him  
with Christ, “How am I strait  
accomplished !”

The first Adam entered the w  
man ; the second Adam cho  
come as a little child, that we m  
be as babes in dependence on g  
plicity, in obedience. As a  
adored His Father no less pe  
when it

... the Holy Spirit teach  
lessons of the interior life from  
Saviour's first days on earth—from  
stable, the poor swaddling cloth  
tion, suffering, neglect, the very  
in which He first drew breath.  
could we read so perfect a lesson of  
from the good things of this world  
contempt for earthly honours and  
as that which Jesus set before Him  
here? And that which He chose  
first portion, He chose for all His  
sojourn; He was poor, labouring  
Own Hands, without a place where  
His Head, unknown or despised  
bearing all possible sufferings and  
tions to the end. Remember, too,  
were who were admitted into His  
None without a special invitation  
though to the end.

babes in dependence on grace, in simplicity, in obedience. As a Babe, Jesus loved His Father no less perfectly than He spent nights in prayer, or on the cross, but it was a silent, passive adoration, which we should do well to remember when our pride is wounded, because we are powerless, unable to express ourselves in words. Such a mortified condition, so bitter and low, may be more acceptable to God than our seasons of warm, flowing devotion. Let us stand in silent humility before the Presence of God, ready to serve Him "in spirit and in truth." He does not need our glowing words and emotional imaginations, which feed self-complacency more than

prayer which is joined in intention to Child Jesus praying in His Manger, will bring us very near to God.

Again, the Holy Spirit teaches some great lessons of the interior life from the Infant Saviour's first days on earth—from the manger, the stable, the poor swaddling clothes, humiliation, suffering, neglect, the very atmosphere in which He first drew breath. Where could we read so perfect a lesson of detachment from the good things of this world, of contempt for earthly honours and pleasures as that which Jesus set before His followers here? And that which He chose as His first portion, He chose for all His earthly sojourn; He was poor, labouring with His Own Hands, without a place wherein to lay His Head, unknown or despised, and bearing all possible sufferings and persecutions to the end. Remember, too, who they were who were admitted into His Manger. None without a special, miraculous call, though to teach us that we cannot attain an interior life without our vocation being from God, and that those He calls must resemble the Shepherds of Galilee in lowliness, freedom from worldly longings; in vigilance, for it was during their night watch that

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heavenly Light, bowing before the gl  
of the Star of Righteousness. God h  
left His Church without some gl  
examples of the interior life among cr  
heads, and those crowned with th  
nobler diadem of wisdom and learning  
very sure it is, that they and all His S  
now surrounding the Throne of the La  
Glory inconceivable, drank deeply a  
well of lowliness which springs forth i  
fresh streams of purity and life fro  
cradle of our Incarnate Lord.



**J**ESUS CHRIST gathered up the whole mystery of faith, hope, and love in one man, when He said, "I am the Way, the Truth and the Life." True Life, the eternal life of the soul, is our one real heart's aim, and Jesus tells us that He is that Life. What but Himself then should be the absorbing object of our love? That Life can only be attained by forsaking all that is false and delusive, and by cleaving steadfastly to the truth; and Jesus tells us that He is True Himself. Who but He can "lead us into truth"? How can we find this truth? He Alone is the Way, and it was to be our guide along that narrow path that He came into the world.

His whole doctrine was summed up in two precepts—love of God and love of our neighbour. Love of God implies a rightful and true love of ourselves, inasmuch as to love Him is to love our only true good; but it banishes all earthly self-love, and leads to real detachment and sacrifice. "He that loveth his life shall lose it, and he that hateth his life in this world shall keep it unto life eternal."

<sup>1</sup> John xii. 25.

loved of God and of Jesus, and wait  
them with the same love as He  
which bears, suffers, forgives all things  
is ready to give even our very life  
soul's sake. The whole Life of Jesus  
this even more than His words. He is  
the very model of detachment, renunciation,  
humiliation, patience, tenderness, and  
forgiveness. And all His servants  
have trodden in the same path,  
that the only way whereby to "put on  
Jesus Christ" is to follow Him as  
to love Him as the Truth, to possess  
even in this world as the Life. There is  
One Way, One Truth, One Life.  
Those who seek another are wandering.  
"There is a way that leadeth unto life,  
and there is no mid-way, be sure;  
follow one or the other. Blessed are they  
who take Jesus for their sole Guide.  
The Way will be trodden and passed in  
the Truth and the Life will abide

**B**Y the Interior Mind of Christ we mean that which was the principle and rule of His Life. It is the inner mind which stamps all our actions, and which causes the wide difference between things seemingly alike, according to the purity and holiness of the motives whence they spring. Jesus is the model of all Christians, and those who would study the interior life must seek to know what was His Mind. Holy Scripture reveals much of this to us, as regards His Father, Himself, and mankind. As regards His Father, Jesus ever offered Himself as a Victim to God's Glory and Justice. From His first coming into the world, S. Paul tells us, He offered His Body as a substitute for the sacrifices of the Old Covenant. His Will was wholly subject to that of God. "My meat is to do the Will of Him that sent Me, and to finish His



“**It is accomplished !”** As reg  
Incarnate Lord as He was, :  
surpass His humility, His at  
readiness to bear all things. “  
and no man, the very scorn of  
outcast of the people.” As  
kind, He was all love and  
grace and mercy, full of co  
forgiveness. His death was for  
but it was also for each inc  
“Greater love hath no man tha  
man lay down his life for his :  
He gave His for His enemies  
we approach such an Example  
humility, and love? How else :  
with God? His union with C  
vine :—man can be but huma  
heartily seek it, if we give our  
to Him, desiring only that whic

...with God hath called his  
patient trust and obedience. All  
implied by union with God. That in  
oneness with Christ, and our life will be  
conformed to God, as was that of His  
Son. Think what we mean when we  
of being “perfect in the Likeness of Ch  
“Behold what manner of love the F  
hath bestowed upon us !”

marvelous  
empt really to un-  
eds in their full meaning,  
art, so much more will the heart grow  
ise be fulfilled; and as the heart grows  
holness, so will it attain to an increasing  
knowledge of the depth of that wondrous  
Presence within it. But if you ask who will  
tell us what it is to have Jesus Christ dwelling  
in us, and we in Him? there is but one  
answer;—No created intellect can fathom  
the mystery,—let us not seek to analyse  
let us rather seek so to live that it may  
ours. That blessed Indwelling is intended  
It is a union between Jesus Christ and  
soul, such as cannot be found in the  
order of things. His Body unites  
our body, His Soul to our soul, His  
our will, in a supernatural, trans-

tions. But we must not think to measure this blessed Indwelling by the passing warmth of sensible devotion; the only true test is the abiding condition of the soul. If you find that your Communion detach you more and more from the things of earth, if these become tasteless, wearisome to you, if you advance in earnestness of purpose and steadfastness in duty; if you live more in the spirit of a stranger and pilgrim journeying towards his Home, who only makes use of the rest and refreshment he needs by the way as a help to arrive there the sooner;—if you come from the Altar with growing recollection, increased love of prayer, truer self-denial, decreasing self-complacency and self-will; if your thoughts and feelings are becoming more conformed to the Mind of Christ, so that you instinctively measure all things by that standard, recoiling from the world and its maxims, shunning what it prizes, loving that which it rejects;—if such are the result of your Communion

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Communion will perfect the likeness to y<sup>r</sup> Lord, and gradually you will be "transformed into His Likeness." Thus the real way which to gain all that which our Dear Lord promises in His Blessed Sacrament of Altar, is to strive after each Communion to dwell more closely in Him, to give yourself up to the guidance of His Spirit, to seek His Gracious Help in every deed, word, and thought. All this requires a vigorous and sustained exertion, but it should be made calmly, without restless anxiety, or self-confidence, for our own efforts only hinder them if they are in any sense independent of God's action in us. If you sincerely believe that Christ comes in Holy Communion to dwell within you, what better safety can you have than in committing all that concerns you unreservedly to Him? So long as you

heartily as that with which He  
What are we that we should make  
worthy to receive our Lord, or to  
fitting thanks when He has visited  
come to us? There is no mental  
profitable to our spiritual progress  
informable to our blessed Faith,  
renders so much glory to God, as it  
places the soul unreservedly at the  
Jesus, so that He is the motive  
every thought and feeling, every  
every act. This it is when "I live  
I, but Christ liveth in Me."

Moreover, this wondrous Indwell  
result of Communion in His Body and  
is like to the Indwelling of Christ  
Father. "As I live by the Father  
that eateth Me, even he shall live by  
The Father is the Spirit of life to His  
nate Word, and even so the Son is the  
of life to those who eat His Body.  
supernatural life which nothing save  
can destroy

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that this will make us so active as when God's Holy Spirit is with us. Our own efforts soon slacken, -- His only are renewed day by day. But do not search too curiously even into these, or be for ever dissecting your own fervour. Sometimes it is most real when we are least conscious of it. It was that we might the better appreciate how closely the Sacrament of the Eucharist and the Cross are united, that our Dear Lord instituted the former directly before His Passion. He made bread to be His Body, wine His Blood that Blood which was about Him. He said

"this Cross, that is, for his  
and suffering, self-renunciation, and  
lation. Let this be the test of yo  
munions. Do not hold them to b  
because you have been kindled wit  
glowing feelings, but rather if you hav  
away with fresh courage to conquer  
fight against your own will, to bear wh  
God may lay upon you; if, in short, y  
more able to seek God for Himself,  
villing to love His corrections as we  
His favours. You may be certain that v  
our Communion produce such results, a  
good, forwarding your own soul's p  
ss, and promoting God's Glory. If  
es we are uneasy because  
without any



our love of God is being purified from self-love. This is a most important point to master, and make part of our spiritual life.

The Body of Christ is the food by which our spiritual strength is sustained and that strength is the test by which we know if our Communion is profitable. It is not such strength is to be used in overcoming our natural inclinations and desires, our sloth, our weakness, our inconsistency, our horror we have of all contradiction and humiliation; in short, all that is against God's Grace within us. If this strength increases with each Communion, if we have more self-control, if we are less self-indulgent, more devoted, more patient, more steady in our resolutions, more indifferent to praise and blame, more docile to the will of God, if things of grace, we may rest satisfied that our Communion is good. If you are in doubt whether all this is so in your case, consult some spiritual adviser.

ground, and is simply imaginary. Conscience bears no special witness against you; you have not been guilty of any deliberate negligence, and yet you are troubled, and at the least, in S. Paul's words, you "eat and drink damnation" to yourself. But you must put such fearfulness aside with a steady heart and go trustfully to the Altar of God, and you will find that such fears will pass away with your Communion. Another time Satan whispers that you gain nothing from receiving the Blessed Sacrament; especially if you are being weaned from sensible affections to Holy Communion. This temptation may be met simply by obedience, and a desire to communicate in order to please God, and yourself. Again, to some the devil suggests thoughts of impurity, or unbelief at the very moment they are about to communicate—may be even a doubt in the Real Presence of Christ Himself; thus distracting the soul, so that it loses all self-control; or sometimes he disturbs the senses and imagination in some manner. Now, all masters in the 27

<sup>1</sup> 1 Cor. xi. 29.

to the Altar than to drive us from it. His object is manifest—to deter communion, and if we are so deterred, he succeeds in his object. If we conquer.

Some will say, "But what unworthily?" If you are unworthy to receive Holy Communion, you had better draw back from Communion. If the devil tries to persuade you that you are not fit, you will end by never receiving at all, and he will attain his object and deprive you of all your spiritual life. Holy Communion binds us to Christ, and the effect upon you after reception will vary according to your condition and need. It may bring conviction, or you may be seemingly comforted, as you know your own state.

## The Cross of Christ

**“I DETERMINED,”** says S. I to know anything among Jesus Christ and Him Crucified.” the substance of a Christian’s faith tice. In the Cross we learn all of sin, the intensity of our weakness greater intensity of God’s Mercy. all-prevailing witness of God’s Love most powerful attraction to man’s heart. The Cross is the source of all graces are to be found therein, and the perfection of the interior life. The substance of our faith sets before us the Cross of Christ.

up to God. Every precept  
Lord has given us may be  
doctrine of the Cross.  
power of sin, inasmuch as  
the death of God made Man  
power, and atone for sin  
our weakness, for what  
have brought had Christ no  
our Propitiation?—the in  
Mercy—for “if He spare  
shall He not also freely give  
Can we meditate on these  
the only return God asks  
should love, serve, and obey  
count His yoke a burden  
ments grievous, and Christ  
Cross before their eyes, the  
sins of which heathens mock  
Men even mock at the Cross

## THE CROSS OF LIFE

plex and harass our daily life. What a  
they to the Humiliation and Sufferings of our  
Incarnate Lord?

The Cross is the perfection of all interior  
life. There we see Christ both Priest and  
Victim, voluntarily offering Himself to the  
Glory and Justice of His Father, and though  
but few of us are called to His Likeness,  
who seek the interior life must be fashioned  
according to it, and when the discipline seems  
more than they can bear, let them look up  
the Cross, and take fresh courage.

Be sure that there is no book like the  
Crucifixion—wherein not your eyes only  
read, but your heart. Ask Jesus to be your  
Teacher therein, to unfold its manifold  
secrets, that you may not merely gaze thereon  
but live thereby. Seek the interior life  
total unreserved self-devotion to God's Will  
—accept every sacrifice He may require, and  
Him to take forcibly what you have  
certainly not strength to give Him. "If I  
have loved them as the Father has loved me, that I  
may be glorified in the Father, I will not  
keep anything of what I have received of the  
Father, that I should not give it to the world."

is it to take up the Cross? and is it as heavy a burden as the natural man is to believe? First of all, taking up the Cross involves a diligent avoiding of sin, and occasions of sin. This sounds only reasonable, but it is no easy matter. Sin is attractive and convenient; it is sometimes attended with temporal advantages; we frequently, it may be daily, exposed to temptations, which are often urgent and delusive. No Christian can withstand without vigorous and steadfast exertion. Next, taking up the Cross consists in mortifying passions, restraining desires, subduing the flesh to the spirit, watching over the senses, and all those feelings and impressions which influence the heart; for there is a source whence evil springs—we turn ourselves to sin, and every earnest

; and  
logically with  
drawing  
ably, and  
not such  
les recent  
caution  
the heart  
longing  
and  
receive  
nature  
of man,  
positive  
of



more.

But now let us examine whether the Cross is really so heavy a burden as the natural heart of man is ready to believe it to be? One might well assert that there is no true happiness where the Cross is not, and that he who is lost has more to endure than he who is saved; that the wicked suffer hopelessly, miserably, and that even from this low ground the Cross is a blessing. But not to dwell on this general view, let us pass to details. If it is often hard work to avoid all occasions of sin, does conscience suffer nothing when we neglect to make such efforts? and do we not pay a heavy price for every indulgence in what we know to be wrong? Is there no gain in a peaceful heart which *cleaves to God in temptation?* Are not our *passions so many hard tyrants, which give no rest to their slaves; and do they not*

**The**

**F. Waste  
material**

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many

Cross  
natural  
to be?  
to true  
and that

cause many a temporal point  
 tried whose  
 dependent upon  
 not sorrows a  
 bear when off  
 resist their p  
 Crosses bring  
 ness to God, l  
 longingly, "M

## God Only

**T**HE whole spirit of the inter summed up in the words "God Only." The first step therein is devotion to Him—all progress in it is detachment from whatever is not Him, and its end is union with Him. None save those to whom this blessed union is given can know its sweetness, but we can all study the way whereby it is attained, and the necessary purgation necessary to its attainment, for it is a position to which every soul must learn for itself. God alone can lead us to this union, we cannot

to whom  
receive its  
the trials  
ity neces-  
int which  
iod Alone  
ot win it  
guide win  
ve himself  
work all  
all things  
l, it must  
d, a look,  
ast be sac-  
what will  
ices may  
sugges-

trusted and obeyed a  
Should God even withhold  
the soul, it is doubtless  
if He Himself vouchsaf  
what more need we ask  
again and again, No p.  
book, no guide can lead  
Only. None, save He  
us, and unite us to Him  
wants and capacities of e  
Him work as He will, &  
guidance patiently and fi

If you ask what you must  
is but one answer, All save  
much as none of us can  
this renunciation, we must  
to teach us the lesson,

magnificence.

very alarming colours, human ~~son~~

us that it is unattainable; but turn

cross in faith, meditate upon Christ's

, and you will gain a truer notion of

self-renunciation means. Ask Him to

light, and to teach you the meaning

of wondrous words, "It is finished"—

er, into Thy Hands I commend My

' Ask Him to make known to you

what was He did when He gave His Soul

in satisfaction of your sin. Before such truths

reason and reason will melt away, and

alone abide. But do not be presump-

Remember Who it was that said,

her, if it be possible, let this cup pass

Me." If for our sakes the Son of God

was fared to endure such shrinking from the

price He had come on earth to make,

we need His Grace to tread

**J** always to pray, and not to faint ;" and  
S Paul bids us "pray without ceasing."  
What is meant thereby, and how can we  
fulfil the precept? Obviously vocal prayer  
is not intended: that must have definite  
limits, and so must the actual practice of  
mental prayer. Neither can the mind be  
continually occupied with direct thoughts of  
God and of spiritual matters. Human intel-  
ligence could not achieve an unbroken atten-  
tion to God's Presence, even were such a  
mental process compatible with due attention  
to the duties of life. But then how are we  
to fulfil our Lord's injunction? By the heart's  
prayer, which consists in a constant habitual  
love of God, trusting Him, submitting in all  
things to His Will; and by giving a never-  
failing heed to His Voice, as heard within  
the conscience. This is how His Saints have  
prayed "without ceasing," and this it is  
which forms what we call the Interior Life.

It of God . . .

ure to you, tolerate nothing adverse  
continually striving to please Him  
ngs, take all He sends patiently ; re  
nly never to commit the smallest delil  
ilt, and if unhappily you are overtaken  
y sin, humble yourself and rise up spe  
hus you will indeed “pray without cea  
uch prayer will go on amid all your o  
ons and pursuits, even amid your in  
musements. It is neither impossib  
ven difficult. You will not alw  
hinking formally of God, but al  
houghts will be ruled by Him ; H  
sence will check useless or evil though  
will not make perpetual acts of I  
that your heart will be perpetua

— 137:11

Although such contin-  
difficult, it is rare, because so  
to persevere. Nor can it be  
giving yourself wholly to  
souls give themselves unres-  
there are so many secret hind-  
way by self-love. But once  
freely to Him, and He will fort-  
Himself, He will dwell in you  
kindle that spirit of prayer which  
you to be calm and recollected  
daily duties. At first, you will  
of this recollection, and rejoice  
after a time it becomes purely  
you cannot renew the conscious  
existence without fostering  
do not sur-



from the Devil. Trust in what He is doing, and trust yourself. Be steadfast in shunning creature consolation, give not way to dissipating thoughts, and you are called to give up even the innocent pleasures of life, do so willingly. By degrees you will feel that God is supreme in you; He will train you in the of silence and solitude, He will wear from the world and its interests, purify senses, and fill you with His sanctified grace. As you cease to be conscious of praying always, you will be more dependent on spiritual consolations, you will be more to all love of self, you will be more simplicity and in nearness to God. He will train you to offer yourself to God—ever interior or exterior crosses He will give you—temptation, desolation and loss of Himself, if such be His Holy will. And through this mystical death, He will bring you forth to a joyful spiritual life in this life.

**I** so essential as this ; without it, the soul is powerless, with it, we can do all things. Confidence in God is beset by two enemies, both of which must be guarded against ; on the one hand presumption, cowardice on the other. Presumption raises a false conception of the Mercy of God, and leads to its abuse, or to slackness in our efforts to attain perfection. It is wont to say that God will not heed little things, or exact an over-strict account. Cowardice is so beset with the terror of God's judgments, that it loses sight of His Mercy, and often verges on despair. Both extremes arise from self-love and distorted views : the true course is to trust wholly in God, neither presuming nor desponding, but this true course can only be attained by those who give themselves wholly to God. As a general rule, men are most liable to err on the side of presu-

us, O Lord, to receive all these  
in answer, His longing desire to  
save the sheep. Who can retrace his own  
past life and not see the abundant signs of  
God's Mercy which have visited him? the  
occasions of sin averted or overruled, His  
long suffering when we fell, His manifold  
gifts and graces whereby we have been led  
and upheld, through which alone we have  
been preserved hitherto? Recall all the  
individual graces which you have received,  
and be sure that those of which you are un-  
conscious are tenfold in number. On the  
other hand, the more we know of ourselves the  
more we shall find to put all our trust  
in the Lord. Of myself I can do absolutely  
nothing, as I am my supernatural life; I  
am extremely weak, I am powerless. I can  
not save myself, I am ready to lose my soul, but I can-  
not lose it without my own free-will; I need  
the strength of God's never-failing Grace, and  
it must be granted to trustful prayer.

When I fall I cannot arise, save by the help of God's Hand, but I know that It will stretch forth the moment that I claim help. I cannot count on the strength of my own intentions, or resolutions, or promises; still less can I dare alone to face the dangers and temptations which beset a Christian life. In short, the whole work of my salvation, from first to last, depends upon God. He can prosper it, and in spite of all my weakness and perversity, He will bring it to a safe end, if I do but cleave steadfastly to Him. The more humble a man is, the stronger his confidence in God will be, and a confidence grounded on humility will never be presumptuous. But neither will that be cowardly confidence which is built on a certainty of His Infinite Goodness and Love. Who can be afraid while stayed upon his God? "Cast yourself freely into His Arms," said St. Augustine, "and never fear that He will let you fall." What foe can touch us, while we are in His Arms?

can make to the

raise difficulties.  
? they ask. As  
r and Goodness,  
can reach. We  
ed by danger or

the world? "He do all things  
overcome the world;" and as our  
overcame it in His Own Blessed  
He will overcome it in yours. Th  
not a greater difficulty to us than  
the Saints who have trodden its w  
before us; and they had no more  
of themselves than we have: their  
was all of God, and by His Grace,  
be strong as they. Do you fear the  
of the Devil? He becomes powerl  
the presence of humble confidence in  
If you do not presume upon your  
strength, but look solely to God, all  
powers of hell cannot prevail  
Do you feel pain? "I will  
everything."

more nearly you gain, ---  
the more God will uphold yo  
courage and your strength w  
portion as you lose sight of se  
Aid you will triumph over all  
devil, self-love. "Perfect lo  
all fear," save only the fear  
God, or of refusing aught He

## How we must Love

**S**TRANGE that it should urge man to love God, his End, the Source of ever enjoys ! One would have thought alone was enough to kindle love. "Thou biddest me love Thee," exclaims S. Augustine, "as greatest misfortune that can result from not to fail in loving Thee !" Not only is the first and chiefest precept of the Law, "Thou shalt love the Lord thy God with all thy heart, and all thy soul, and all thy strength, and all thy mind,"



...ch love will raise  
...e human respect, working  
He who will lose his life shall find it  
You must "love Him with all your strength  
without measure or limit, ever seeking  
grow in that love, through prayer, by  
means of grace, by good works, suffering  
or whatsoever may be appointed for  
Now, many well-meaning persons are  
troubled to know whether they really  
God thus heartily? Such persons may  
comfort from the thought that this very  
is a sure proof that they do love Him,  
as such trouble and anxiety may become  
sive through self-love, it may be well  
mit the question to a spiritual physician  
then to abstain from perpetually re-

...our hurt. A  
...ation is apt to seek itself  
But if you are earnest in striving  
endure for God's Sake, if you  
temptation, dryness, weariness  
tion, you may rest assured that  
real. As men advance in the  
they learn to indulge less and  
dissection, even as regards their  
—they are content to give themselves  
Him in this matter as in all else  
Him without any conscious dwelling  
their love; and this is the higher  
form of love. It is free from all  
placency, absorbed in God Himself  
“life is hid with Christ in God”  
self-inspection would

dled it will never die out of  
rather burn up all that is earth  
within us, till having consumed  
absorb us into its own heat.

## Rest in God

*"Come to Me all ye that labour and are heavy laden, and I will give you rest."—MATT XI. 28.*

WHO but would test this gracious promise? Who is altogether free from the heavy load of pain, either bodily, mental or spiritual? Yet how many spend half their lives in vainly seeking rest? If ever there was a question which it concerns us all to answer it is this, Where is Rest to be found?

The larger part of mankind seek it in wealth, in honours, in worldly ease; but they do not find it. Covetousness, greed, envy, fraud, conspire to spoil all thought of rest in the good things of this world. Other

Christians attain to a full, steadfast, unchanging peace—they do not seek rest in (only, or give themselves up to Him with reserve. True rest is as unchanging as (Himself—like Him it rises above all earthly things: it is secret, abundant, without regret or a wish. It stills all passion, strains the imagination, steadies the mind, controls all wavering: it endures alike the “time of tribulation and the time of wealth;” in temptation and trial, as the world shines brightly on us. Many confessors, and saints have tasted this and “counted themselves happy in that they endured.” A countless host of God’s faithful servants have drunk deeply of it and

rest coming over you. What once fretted you ceases to do so; former unworthy exciting pleasures cease to attract you. No miser ever so feared to lose his treasure as the faithful soul fears to lose this rest when once tasted. Such words may seem exaggeration to those who have not tried it; but the Saints will tell you otherwise. S. Paul will tell you of a "peace which passeth understanding;" Jesus Christ tells you of His Peace, which the world can neither give nor take away, because it is God's Gift only. Such peace may undergo many an assault, but it will but be confirmed thereby, and rise above all that would trouble it. He who has tasted it would not give it in exchange for all this life can give, and death is to him a

## The Soul's Li

*"Seek ye after God, and your so*  
Ps. lxix. 33.

**H**EREIN lies the root of  
of all happiness. H  
soul's life ; without happiness  
thereof, life seems not worth  
is this happiness, and how is  
Holy Scripture tells us, in (   
"our life is hid with Christ  
as the body becomes a prey  
when its union with the soul  
the soul depends for life upon  
God ; yet not after a wholly  
ner. The body contains air

rest is not to be found in the things  
"the Spirit giveth life," and it also  
until the soul drinks, and drinks of  
the Spirit of God, it will not find  
life. He kindles the burning thirst  
leads us to the fountain of living water.  
He has promised to satisfy it abundantly,  
but He will have us ask before He give  
to that end He has taught us to use  
blessed force of prayer. The soul can  
die, in the sense of ceasing to exist, but  
death consists in ceasing to know or  
God; and weary indeed is that man's  
who has turned away from these saving truths  
—to him all is restlessness and anxiety, fr  
ing desires, unfulfilled hopes—no peace,  
light, no satisfaction. But he who has found  
his soul's life in God is happy—not in truth  
with perfect happiness; that is not granted  
to men in this world, but a foretaste thereof  
—he has a secret joy which is beyond the  
reach of temptation, untroubled by  
unet confidence in the future, and  
even with the most severe trials.



low and lifteth up ;”<sup>1</sup> but what  
eth in us,” in our senses and  
human spirit and will, it is ‘  
Jesus might be made manifest  
life of love, of glory, of perfection  
the soul.

<sup>1</sup> 1 Sam. ii. 6, 7.

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2020.1

## The Soul's Peace

*"Great is the peace that they have who  
law." Ps. CXXIX. 6.*

THIS peace will not be won  
by literal obedience, God's law  
loved as well as obeyed; there must  
be a filial spirit as well as the legal duty.  
Those who obey God's law only be-  
cause of His judgments, cannot look for  
flowing peace and joy which are the  
fruit of a loving service, a service which  
hears that His "yoke is easy, His  
burden is light," and which aims at promoting  
Glory rather than any reward. Not  
a spirit in any way, a spirit

rules which may help  
work.

And, first, enjoy su  
gift of health, without  
into it. If you were  
your pulse to see wheth  
you would probably e  
ill ; and it is equally  
gauging the soul's pea  
fuse real peace with wi  
feeling. In the earlie  
great conscious sweetn  
away without any real  
severe illness, we are a  
returning strength, and  
health, we do not notic  
us. Next, try to act  
thinking overmuch abo  
present or past "

visions, are not of God. When  
soul to fear that it has sinned, i  
with a clear definite reproach ;  
learn to despise and set aside  
dissections. Again, bear in mind  
never casts the soul into trouble a  
when it is truly seeking Him.  
He rebukes, but He never trouble  
He enables you to see your fault  
and make amends, but it is all d  
—restlessness and anxiety are i  
work, and to be withstood. Mor  
a most important point never to c  
spiritual course because of any suc  
prayer, Communion, all your dev  
ercises must be persevered in, ar  
ere long conquer Satan and req  
Another great help in the att  
peace, setting aside as that does tl  
of self love, is to follow the advi  
spiritual guide. Above all, beware

on the spirit of man's heart

DO NOT deceive  
belief that such disquiet is  
humble soul accepts its f  
and goes on afresh in con

## The Spirit of

**T**HE just shall live  
Paul is not speaki  
dogmatic faith, but of that  
personal, and which speciall  
Providence over the souls I  
souls He inspires with perf  
Word and promise, and th  
strength of that trust, by v  
tests, through which it is the  
stedfast, undoubting, "hopin  
as S. Paul says. Holy Sc  
examples of such faith. "I  
I have believed."

B o l y sufferings, spiritual  
holiness, the power of

feels such a spirit of faith before all  
knowing that where it is found he can  
prevail; and he spares no pains to  
maintain it by every conceivable assault of  
self, intellectual pride, or ignorance;  
among those who act under its influence  
hypocrisy, folly, extravagance, what not!  
It fears to combat him by ever renewed  
sin, by repeating the very acts from which  
it would turn us. Our God is the Mighty,  
the Faithful God; Heaven and  
Earth will pass away, but His Word will  
remain. He

## Love for our Neigh

*“A new commandment I give unto  
one another, as I have loved you.”*

**M**UTUAL love had been  
since the world began  
our Lord call it a new comma  
cause He gave an altogether  
the ancient law when He bade  
Example as the measure of the  
proof that they were His true  
that because His Love was b  
to the death of the Cross.  
great Love He has bound all



brethren, always to be ready to  
forbear. If Christians really  
their Saviour's precept, we s  
quarrels, no scandal given or t  
pathies, no harsh judgments, n  
or words. Yet, practically, we  
little of this true spirit of charit  
then themselves. Self-love is  
all evil, and not less destructive  
of man than of God. It con  
within themselves and their ow  
that they look upon their neig  
ests, temporal and spiritual, as  
until estrangement, envy and j  
power better influences, and it  
that a brother's spiritual progr  
upon grudgingly as though it w  
to our credit and appearance  
All extreme sensitiveness, fastid

involves a constant mortification  
own mind and will, a constant  
thereof to the Mind of Christ. Th  
of sinning against perfect charity a  
ally arising in one shape or other,  
are not watchful, self-love will es  
ever-increasing hold upon your hea  
ceptibly misleading your judgment,  
ing your affections. Thus many very  
people betray a great deal of harsh  
want of charity in judging their ne.  
And you may be sure that the sourc  
love and a lack of interior life ; thes  
fections are of such a subtle nature t  
cannot be seen save by the help of ;  
natural light ; very trifles in appearan  
need no small effort if we would deal  
with them, and great self-renunciation  
imes involved in seemingly trivial ;  
t may sound strange, but I believe tr  
is harder to love our neighbour  
an to love God.

Those, however, who are sincere live an interior life, and to be led by God's Grace, will escape many illusions of self-love. They are listening to God's Voice within and striving by His guidance to constant preference to what promotes the welfare rather than to their own. His Voice will not fail to make itself heard and there is no danger of a breach of the love ; no unkind word, not even a froward smile or gesture, escapes God. He will show His servants where they have sinned ; He will check their uncharitable imaginations, suspicions and imputations ; He will root out all dislikes and aversion ; He will teach them not to be quickness to take offence, all resentment and bitterness from the heart will be brought up to His guidance. He

## The World

**E**VERY one who seeks to give him-  
self to God, and to attain everlasting life,  
is deeply concerned in the questions, What  
is the world? and How far does it concern  
the Christian?

Holy Scripture answers the first question.  
It is the "enemy of Christ."

The world consists of those men who look  
for happiness in the things of sense, and dread  
poverty, suffering, humiliation, as the real evils  
of life, which are to be averted at any cost, while  
they seek riches, honours, and pleasures with  
corresponding energy, unscrupulous as to the  
means employed.

hateth you." The world -- cou  
the Spirit of truth," and those  
came were not to be "of the  
the earliest days of the Church,  
distinguish between those who  
out of the world by Christ.  
persecution were tests which n  
plain, but since Christianity  
through civilised nations, a wo  
amid Christians which, in spite  
profession of a higher law, yet  
carry on most of the vices of id  
teach a code in all things the  
to the Gospel of Christ.

That nominal profession of  
however, makes it hard to disce  
the world disguises its counsel  
pagates its doctrine insidiously,  
great pretence of reconciling

worldliness and wrong, which are more apparent and unquestionable. But in truth there is but one course to be taken by those who while yet in the world, would be "kept from the evil;" it is that of which St. Paul says "the world is crucified unto me, and I unto the world."<sup>1</sup> Crucifixion was the portion of slaves when the Apostle wrote these words and assuredly he meant to imply that the world was an object of contempt, of loathing, — a accursed thing, with which he would have no dealings, no intercourse. The world insulted, outraged, crucified Jesus Christ, renews its insults daily yet how can the disciples do otherwise than hate and renounce their Master's enemy? The first act of a Christian life is a solemn renunciation of the world. In Holy Baptism, it is the essential condition on which we are admitted into Christ's Church. Do you often call this promise to mind, and the obligations it involves? There is no middle course; the world has its law, its doctrine, its course, — Christ's law and doctrine; they are the very opposite, they are unconcileable enemies. You cannot halt between the two opinions, or remain neutral. If you follow Christ and His Cross, the world will discover you — if you follow the world,

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your time of probation, but He ~~would not~~ have you lean upon them, or seek all your rest therein; if you should do so, He will assuredly turn them into bitterness, and that for your own gain. You will also weigh in a just balance all the things after which the world runs most eagerly—the advantages of rank, honour, man's esteem. Are they worth so much as you may have been tempted to think? or is there good reason why you should pride yourself on their possession? Again, as to physical and intellectual advantages; are you more precious in God's Sight because of them? and if not, ought you to hold yourself as better than others who have them not? Is there any reason to take credit to yourself *for personal beauty, or mental capacity?* *Still less can wealth, position, and their attendant circumstances, be subjects of pride*

to a Christian, while health and life itself, only precious in so far as they are used God's Glory. So the praise of man can influence your future happiness, save in so as it may hinder you by exciting vanity a self-satisfaction. What then are all the things which we so eagerly seek after worth? If God only is worthy of our love, that which He loves can alone be worth our search and we know from our Saviour's own lips that "that which is highly esteemed among men is abomination in the Sight of God. He measures all things by the standard of Eternity; men by that of the world and passing gains. He esteems the Cross, trial, suffering, humiliation, all that detaches from this life, and raises us to Himself; not to cleave to all that makes life smooth and pleasant, while it veils the heavenly horizon. Which is the safest course, which the path to true happiness?

If you are a Christian, you will find that the path to true happiness is the path of the Cross.



of manhood is, and it is through I  
ture alone that man appears great-  
of his approach to God ; all hu  
sophy sets forward nought save tl  
of human nature, because God  
Beginning, Centre, the End there

Learn to tread under pride &  
self-conceit and earthliness, and  
attain to a dignity of which you li  
to be capable. “It doth not  
what we shall be, but we know  
He shall appear, we shall be lik  
we shall see Him as He is.”<sup>1</sup>

<sup>1</sup> 1 John iii. 2.

## The Human Heart

*"The heart is deceitful above all things, and desperately wicked, who can know it?"—JER. xvii.*

BY "the heart" we must understand the hidden depth of evil, perversity ; self-love, which is in us all, and which affects even our best actions more or less ; for what man knows himself ever so little but is conscious how self-love tarnishes and hinders almost all he does ? This is a consequence of original sin, which diverted what would have been our natural leaning to God, and turned the stream of our affections upon self. D

that it is of the very essence of this evil  
to turn us to ourselves,—we see the fault  
in others plainly enough, but not our own.  
We are vexed with those who point their  
finger at us, we refuse to acknowledge their  
reproaches. Often, when roused to consciousness  
of our wrong in us, we are rather irritated  
than humiliated by the truth. Our great  
weakness is to misguse our own heart both  
as to ourselves and others. With the law  
we do not always succeed, they are quicker  
to see our faults; but unhappily we are  
too slow in avoiding that self know-  
ledge which is so specially necessary to  
our improvement, so seldom honestl  
Men live and die without havin  
truth from their own hearts—  
they are blind to their own faults

## The End

childhood we have  
hindrances in the way  
eth the secrets of the  
our steps, and watch  
give us light if we  
whereby to search ou  
our inclinations and be  
delusions of our heart  
be inexorably strict  
faults we discover, an  
tempts to justify ourse  
others. God will not  
on the heart which th  
confesses its blindnes  
uses this first penetra  
daily in self-knowledg  
entangle the seeming  
its wiles will melt bef  
and with God's Help  
himself of his insidou

It is well to bear in  
Wisdom only gives th  
ledge and a v. of l



The main thing is to go on in  
ward path, guided by God's ov  
sured that he who swerves is lost  
one's own opinion, judgment an  
leaning solely on the Holy Spir  
deferring to Him in all things.  
no easy matter, and it is a very  
as well as a rising again to per  
a sure way to avoid mistakes :  
ment is more often wrong than  
as to what true holiness is, and  
it ;—we misjudge our own  
motives, still more those of  
approve or condemn hastily an  
cause, and thereby we go per  
All our faults arise from trusting  
than in God ;—we are too hee  
fident, not sufficiently humble  
sciously let our own judgmen

ous faults,  
spirit, wh  
attacks c  
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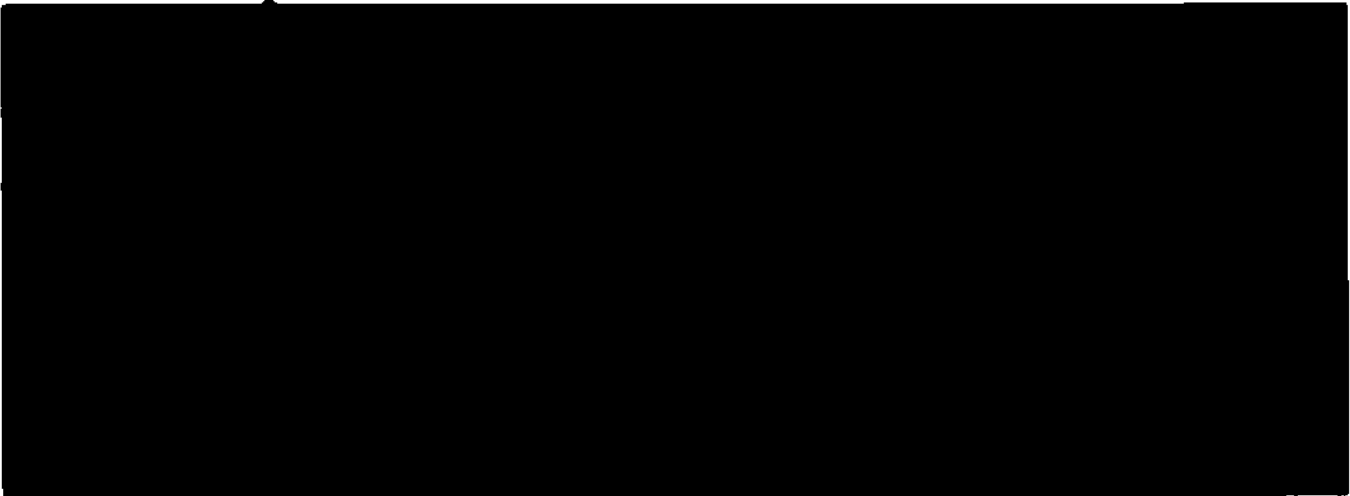
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# Temptation

*"Blessed is the man that endureth temptation"*  
JAMES i. 12.

**I**T is easy to realise God's Hand and protecting the soul, with smooth and comforting; when it fills the heart, and neither devil nor trouble turb it. But when God withdraws His consolations, and suffers His servant by temptation and assault, it is hard to believe that His Hand is still over him, and such an one is tempted to ask what he has done to be thus chastised. It is an Apostle who tells us that he who endures temptation, and Raphael is said to have told Tobit



athletes' contest, saying, "Not to  
to attain a corruptible crown, but to  
corruptible." Untried virtue can  
deserve the name.

To prove, is to purify: as metal  
proved and purified in the crucible  
man's heart proved in the furnace of af-  
—the selfishness, the pride which tan-  
are purged away; and without some  
process there can be none of that puri-  
heavenliness which follow upon tempt-  
endured. Purity, faith, trust, com-  
with fresh beauty from the pressure c

K.L.



respect and self-conceit—all temptations to detachment, humility, union with. Who then will be afraid? If it save you much of spiritual pride to desire the least we need not fear them, or give us despair at their approach. If you say you fear to yield under them, I would are you not rather shrinking from that glorious defence, which is to win the "crown of life" promised to him who endures temptation? "Yet is he not crowned, except he strive lawfully;" S. Paul says.<sup>2</sup> Sin comes because you are looking at the fight as though it were to be fought in your strength, not in that of God. By your forsaking, you would be soon overthrown with the Everlasting Arms around you, is there to fear? Can men or devils tear you out their shelter? And He has promised to succour you in the temptation which he sends, and into which you are thrust of your self will. "God is faithful.

that ye m  
to His p  
struggle,  
would ne  
Eye is on  
you say  
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Do not  
a snare  
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set in judgment upon the worth of our devotional communions. Again, the devil persuades the older man that his prayers and meditations are waste of time, because he is harassed with distractions, and has no conscious sweetness in them. But this is mere delusion. No prayer so tends to stifle self-love as that which is dry and even painful. Another common form of temptation sets before us some course of action different to that which God appoints to us. He leads us into silence and retreat, and we persist in rushing into a busy outer life, under the excuse of zeal, good works, and our neighbour's edification. Or we are tempted to doubt the wisdom of any spiritual advice which may be given us when it does not tally with our inclination.

*Souls that have made further progress in the interior life meet with a different class of*

## Temp

temptations, which in character of trial than : God allows them to be by violent assaults of S their faith, hope, love c may mistakenly imag yielding under the pre may be of great advant your spiritual condition true with whomsoever allowing fear or shame from him ; and then e out any questioning or rule, it is well not to tion, or attempt to p but rather to rest chi trusting wholly in H assistance. The only : temptation is unfaill Grace, and heartines for, after all, the devil from our self love Tl tat on comes, let it storm cloud while s

on

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o judge.  
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-denial,  
rcome b  
your spi  
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to place  
better.

## Self

**G**OD Alone can speak of Himself as independent existence, the centre a standard of all things, for He Alone IS ; else is His creation, the work of His Hat helpless and worthless in itself . Once acco this principle, and it is easy to feel the t lawfulness of any human self assertion. M are wont to weigh themselves, to lo esteem, prize themselves, to lay claim to t love and esteem of others , looking at eve thing from their own point of view, mak their own interest the centre round wh everything they do works . They seek self

would be then soon destroyed, and  
would surround us.

There are two shapes assumed by the  
one is gross and material, the self of  
men, who are for ever in pursuit of  
gain, and of those who, misled by  
sive intellectual pride, affect to be  
to common prejudices, and make a  
their own reason. Nearly all the vices  
degrade mankind and afflict the world  
the offspring of this grosser self.

But there is another more spiritual  
which is peculiar to religious people,  
of which it would not be easy to discern  
how it blights and withers devotion,  
and misdirecting it, and bringing  
into contempt and ill-repute. Who  
all the meanness, the weakness, the  
which it leads; how it fills pious people  
and makes them

turns aside, how many good works it poisons  
how many faults it disguises till we mistake  
them for virtues.

The spirit of self, whether it take  
material or a moral shape, has ever the same  
result, that of utterly blinding us. We say  
that we see and know ourselves truly, but  
nothing can be a greater delusion; we will  
not let our eyes be opened, and are vexed  
with those who attempt the task. All sug-  
gestions and remonstrances are attributed  
either to unkindness or error; however  
justly fault is found, wounded self-love  
is irritable and intolerant of the slightest touch.  
On the same principle we feel perfectly com-  
petent to decide everything for ourselves, and  
even those whose office it is to advise.  
Self-love thinks no guide wise who will not  
soothe and flatter it; and he who asks of  
the submission of our own opinion and  
stands a chance of being forsaken as de-  
prived of the use of his reason.



WHICH WE BELIEVE IN ALL THINGS OF WHICH WE  
with Him.

My chief enemy, the enemy through whom all other foes, the world and the devil, reach me, is myself, the "old man," the "old Adam" of which S. Paul speaks: that self-love which was born with me grew faster than my mental growth, and has been strengthened by my passions, by my natural want of perception, the weakness of my will, the abuse I have made of my freedom, my bad habits and sins. How am I to resist this terrible foe? Where am I to begin? My very efforts to overcome it seem to give it new strength; self-love finds food in everything it contemplates, and admires itself in every attempt I make to conquer a fault or acquire a virtue; it drinks up the praise bestowed upon me, it

ush, destroy it in me, or I can n  
ie victory. Blessed and All-power  
give myself up to Thee, deal with  
hou wilt. Overrule all my resist  
hy chastening Hand, punish me  
il. Cast out from me every sha  
mplacency and self-satisfaction, ev  
nation to think that I can do aught  
ee. Leave me not, my gracious S  
til the old Adam be rooted out, a  
w Adam, even Thyself, and Thir  
ckening Spirit, take sole possession  
that I may be brought to that Hon  
st which Thou hast prepared for  
t love Thee. Amen.

## The Nothingness of Man

*"Time age is even as nothing in respect of Thee."*—  
Ps. xxxix. 6.

**WE** are not always willing to accept the doctrine of our own nothingness, of the necessity of a death unto self; and yet it is a true doctrine, and not really harsh as we may suppose. When God requires such humiliation of self, He only exacts that which is His due, He would only have us realise our true position. Had the taint of original sin never fallen upon man, were we still pure and innocent, we could still be nothing of ourselves; our very existence is a gift of God, still more all else we possess, and it is mere arrogance to murmur at our own nothingness.

Some will say that it is easy enough to admit our nothingness with respect to God, but how much easier to deny what we are to

It, to give Him that which is His due, to Him exercise His rights over us, body & soul, it is not so easy, although He de-  
ever so gently with our weakness, and ne-  
takes us at unawares when He proves a  
tries us. As regards men, I grant that it  
have no inherent right over us, and that it  
contempt and oppression is an injustice ;  
we have not any more reason to mourn  
because of that, inasmuch as being oursel-  
naught, we have no right to anything, &  
the injustice is done to God, whose law  
infringed by those who oppress or despise.  
The injury is done to Him, not to me, and  
may not retaliate or give way to a revenge  
spirit. If we could always keep this truth  
view, there would be fewer heart-burns  
and animosities among us, but the end  
dwelling upon our own supposed rights  
which we indulge, while we forget God's right  
is the source of untold evil. Doubtless, it  
difficult to follow out this course, but it  
possible. God never exacts what is impos-

badly.

The chief pang of most trials is not  
the actual suffering itself, as our  
resent spirit of resistance to it. But as  
soon as we accept its own nothingness is free from  
resistance, and nothing can disturb  
the habit of self-renunciation streng-  
thened continually, and we are astonished  
at ourselves bearing that which once seemed  
insupportable, calmly and patiently. It is pride  
which makes contempt, or censure, or of-  
fusions, so hard to bear; we would  
not be esteemed, well thought of, considered  
respected, and when such consideration  
is refused us, we are excited and irritated.

We can triumph over pride, throw as-  
siduousness, and take all trifling mortifications  
with a spirit of humility, we shall be  
insensible to much what is said or thought  
of us, even how we are treated. A dis-  
ciple is not so sensitive as to praise or blame  
of others. He is dead to self shares

in the same manner as the rest.

... we are far from indifference or sweetness, we cannot escape a seeming estrangement from God, ourselves in struggles if He hides and thus arise discouragement alarms. But it does not follow that we are really amiss with us because He gives no sensible consolations. A true spiritual renunciation, which seeks to serve Himself Alone, will bear with all discontent to know that He accepts our prayers and is convinced that we deserve no more. True peace lies in forgetfulness of self and can only be found in God. Once gained, and neither earth nor hell will prosper to trouble you, or disturb your peace and His Holy Spirit will dwell in your hearts.

stedfast perseverance, needs a large supply of this grace to meet the perpetual sacrifices which it involves ; and you may observe that all those who bear the stamp of God's Saints are to be distinguished by an elevated tone which is not of this world, as well as by a special sensitiveness to the sorrows of others. A high tone of feeling, and a tender heart, are the sources whence generosity springs, and no grovelling soul, which is indifferent to a brother's woe, can attain to it, or really give God that " offering of a free spirit " which is so precious in His Sight. Still, though natural generosity has a direct tendency to that which is supernatural, they are by no means one and the same. Earthly generosity consists in sharing what we possess with others ; spiritual generosity implies giving to

## Generosity

God, not only all we have, but all that are; it implies the sacrifice of mind, & health, reputation, life, in short, of all that constitutes that subtle self in which our natural affections are centred. St. Gregory says that it is easy to give up what a man has, but very hard to give up himself; and in truth it cannot be done save through the grace of God. We are tempted to think we have achieved the work, when in our first fervours we have given ourselves heartily to God, and made strong protestations of our readiness to bear all things for love of Him. Yet this is but the first step, and the true sacrifice is altogether another matter.

When God leads the soul into the path of true sacrifice, He generally withdraws sensible consolations, and permits repugnance, revulsion, a general rising of self-love, to try it. At such a time we are apt to experience a vehement opposition within ourselves to God's Will, and the interior struggle is often a very agonising one. We may then pass from the state of self-love to that of self-denial.



life.

There is always some taint of self in mere natural generosity—interested motives, pride and vanity intrude, a love of patronising, the praise of men, or even our own conscious self-applause find a part therein. But none of these can reach supernatural generosity—self-love can find nothing to feed upon in that, the very aim of which is its destruction. Our own interests are sacrificed to those of God, our victories are too hardly won to excite any vanity—interior and exterior humiliations avert human praise, and the pride which attends it; all is for God, and Him Only. So when He demands some great sacrifice of His child, He supplies a proportionate generosity of spirit, kindling and exalting the soul till it is filled with a boundless desire for self-devotion, and in the presence of His Grace weakness is made vir-

## Generosity

He who once felt God's ordinance more His Counsels, hard to fulfil nothing hard. "I will run the way of Commandments when Thou hast heart at liberty." Where he stunted toiled wearily, when carrying a heavy heart, he now runs freely and joyfully God's touch has enlarged and expanded heart. Our progress in His service upon the heartiness with which we encourage ourselves up to it; and what seems a matter to a niggardly self-seeking soul as nothing to one who has lost self in Christ. But such a "free spirit" must be the result of constant prayer. Ask that you may measure your service by your own notions. It is a marvellous power in truth, to serve God, and we are empowered to do it save through His Grace. He takes away from us the spirit of self, and fills us with His Own Spirit, before we can succeed. The less we live according to our own imaginations, the more we succeed to God. "His will is that we should be free from all ungodliness and worldly passions, and to love one another with pure hearts fervently." His thoughts are pure.

## **Simplicity**

**I**T is not easy to define simplicity, and yet it is the source and fulfilment of God's perfections, and of all perfection in the interior life. God's Attributes are all stamped with it—Eternal without beginning or end, indivisible—HE IS. The more our souls can approach to such simplicity, the nearer they are to Him in Whose Image and likeness they were created; and the more it sinks before that one thing, Love of God, as the object of their single affection, intellect and will, the more the aim of all spiritual training, union with Him, is attained. A simple heart will love all that is most precious on earth, husband or wife, parent or child, brother or friend in God, without marring its singleness: external things will have no attraction save inasmuch as they lead souls to Him; all exaggeration, unreality,

## Sin

God, and hence are  
what others will see  
and actions are perceived  
as in His Sight of  
simplicity is the very  
—God, His Will.

But the world's  
wickedness" is  
spies and rejects  
It deals in dissimulation  
seeking, earthly  
life madness" which  
and must be a contrast  
the two. At the  
it is of the very  
simplicity to be  
who are blessed  
that attracts real  
singular ways  
holiness is in  
others, but few  
have them all  
the shadow of  
completely to

## Obedience

**O**BEDIENCE costs the human a higher price than any other virtue. It is easier to bear fasts and austerities, to submit one's will to that of another, when one's conscience comes into direct collision with the essence of self-love, and with that which seems reasonable and justifiable, than should I not judge for myself according to my own lights, and only follow the example of other men where it seems pleasant to do so? What can be more difficult than to submit to another's control over the course of my spiritual conduct, over the course of my spirit? It is a great sacrifice, but it is one that affects our heavenly life and our

should submit to those whom He has appointed as in things temporal as well as in things spiritual. "Obey them that have the authority over you, and submit yourselves, for they must give account for their souls as they do it with joy, and not with grief, for that is unprofitable for those who would shake off this yoke. Those who would offend God.

But, you reply, if I should consult a man who is not a spiritual guide, why must I obey a man who may fall into error himself, and mislead me? I reply, you submit to a spiritual pastor to whom you submit is God's ambassador to lead you in the way of holiness, and if you obey him heartily for God's sake, you may trust that he will inspire you with wisdom.

greater ; wherever God sees y  
aside, He sees you striving to full  
and that is infinitely acceptab  
Obedience strengthens the s  
Satan's assaults. Our Dear Lo  
“though He were a Son, yet lea  
ence by the things which He  
“and became obedient unto dea  
He is our model, we need not sh  
pride or self-sufficiency from tre  
steps. Our obedience will alw  
nitely short of His. From His  
Death He never “pleased Hi  
which of us can the like ever be

<sup>1</sup> Heb. v. 8.

<sup>2</sup> p/



## Humility

*"Learn of Me, for I am meek and lowly,  
and ye shall find rest unto your souls."*  
x. 39.

**M**EELINESS is the result of true  
ity. He who is lowly in heart  
inevitably be meek, and he who is de-  
in meekness is sure to be deficient in  
humility. Never was there a  
hat of Jesus Christ -  
aking "



less opinion of the world. No break promises and resolution made before God, in order to a thing which we are not, in the —and too often we rather pride upon our worldly wisdom, and that of that love of humiliation which chosen Saints have felt, but which is far from us. Real humility would take no account of any natural advantages, whether of intellect, beauty, wealth, or what else. They are not our own work, and God does not give such gifts to nourish vanity. Of themselves they are no means to our salvation;—it may be that through our misuse we have turned them into instruments of sin, and far from glorying in them, they ought to deepen our humility. Humility would hold itself unworthy of the praise of men, and would refer all success to God, while it would accept blame and reproach as its natural portion; even welcome

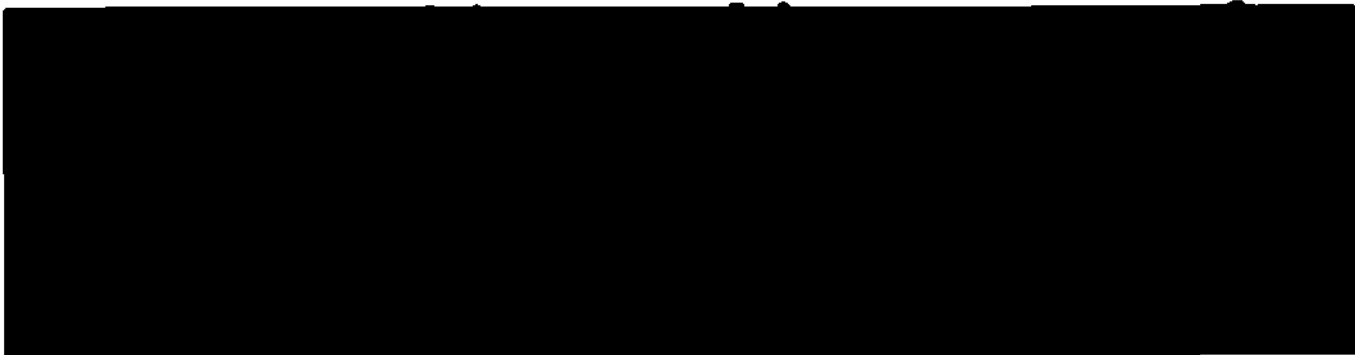
manitish woman  
pick up the crumbs which fall  
Master's table. When God's Word  
averted, it is ready to cry out  
prophet, "I will bear the indignation  
Lord, because I have sinned against  
Whatever visitations come from God  
true humility takes them as its due  
asking strength to bear them; and  
arise peace and blessing.

How can such humility be attained  
entire self-abandonment in God's Hand  
giving ourselves unreservedly to Him; I  
work out His Will in us, and supply a  
need to co-operate with Him. He will  
with that deep, generous, restful  
ble humility which  
nners to

## **the Right Use of Time**

greater number of men use their time amiss; many others are perplexed as to it, or rather how to get rid of it; every object is to dispose of time as well as may be. Such people are not very successful; a frivolous, idle use makes men weary of themselves and the habit of wasting time is not only more easily acquired than set right, but nevertheless a day will come when the use of this gift will be a matter of sore regret to all who have failed to use it as a gift from God, to be returned to Him with

any one aiming at an interior life is disposed to ask himself what time he has regards himself? It is his present, and his existence. Past time is nothing to him; he cannot recall it or alter its character.



## On the Right Use of Time 1

tion of time on which we can reckon is the actually present—the actual moment in which we live, which itself passes away so rapidly that no earthly process of thought or power can stay it. All these are common-place truths, which every one knows, yet how few act upon them. Whence comes this actual moment of time and existence? It is God's gift; He gave you being, He has brought you hitherto through time, He gives you this minute now fleeting by; but neither you nor any other human being knows whether He will give you the next. But you must go to ask, Why He has given you this gift of time? That you may attain a blessed eternity. Faith and reason alike tell you that your soul will live for ever, and God has filled your heart with a craving for immortality which will not be disappointed. But eternity may be happy or miserable, and that according to the use made here of time. If I have used my time well, I shall be happy in eternity; if I have used it ill, I shall be miserable.

future blessing,  
and sin is the work  
directly that your will  
is in peril, whether  
ful act or not, and if  
le thus consenting to  
at how can you be sure  
not come while you are  
in a state of a sinful thought?  
untold importance those  
in which it arises are?  
may be turned to good,  
at of Christ's Gospel—there  
for them so boundlessly as we  
on is the only evil which  
may, and for which we cannot  
a remedy, since repentance is  
for sin, and that may not be  
er. Such thoughts as these  
guide you to resolve never to

...and ought to do  
...which may never be given  
to waste moments which are so  
important in questionable or hurtful  
actions; and to consider frequently  
which has so weighty an object, and  
may end at any moment, should be  
used, given to God and the duties  
position. Some such rules as these  
to be followed by all who call them  
Christians. But those who seek to  
interior life should do more; their time  
no sense their own—it is God's only,  
they must seek to rule every instant of  
whether given to duty or to innocent  
on, according to His direct  
ch a habit of life  
ry will

accepting all things at His Hand  
love Him, not in mere formal act  
ate expressions, but with a contin  
devotion which rests itself wh  
Hands. This mental attitude  
soul's life—your external circum  
change, toil may take the place o  
ness of health, trials may thicker  
without. Externally, you are  
such circumstances, but if your h  
on God, no changes or chances  
and all that may befall you will  
closer to Him. In that respect  
is blended with eternity to yo  
whatever the present moment  
your knowledge that it is His V  
your future heavenly life will  
by it, will make all not only t  
welcome to you, while no vic

## The Blindness of Man

*"For judgment I am come into this world, that I  
which see not might see, and that they who  
see might be made blind."* JOHN ix. 39

OUR Lord spoke these words in connection with the restoration of one born from his birth, to whom He had given sight both bodily and spiritual; the Pharisees who were looking on, being unable to see the mystery right. But the meaning of Saviour's words reaches us all. We are born in the blindness of original sin, know neither God nor ourselves, wholly ignorant to the things which concern us most, the things of God and the way of salvation.



to our own faults though clear-sighted  
as to those of our neighbours'. The  
is blinded thus does not and cannot  
self ; but God's Light quickly open  
which are not wilfully closed. T  
wilful blindness, which refuses t  
that it cannot see, and how sho  
Divine Light avail those who say, "  
and "whose sin remaineth?" Ho  
penetrate those self-willed, obstina  
which cling to their own prejudices  
sist in seeing everything according to  
light? Yet this blindness is by n  
uncommon even in religious peopl  
asmuch as it springs from pride,  
with a persistency which not

of His Grace, and seek to be ho-  
noured, and on these He sheds the fulne-  
ss of Blessed Light; there are others  
who say that they are blind, and persist in  
remaining in darkness. It may be that  
He ascribe the light He gives them to their  
merits, and He punishes them by with-  
drawing it; or they misuse and neglect that  
light and will not walk by it, and it ceases to  
be of use to their eyes. To which of these classes do  
we belong? Woe be to any of us who  
rely on his own light, and chooses his own  
God will surely leave us to our own  
guidance, and how shall we escape a  
fall? Nor less great is the danger, if we mis-  
use His light for our own, and feed presumption  
and vanity thereby, or if we fail to use  
the light God sends according to His Will  
we reject it, He will take it from us,  
and give it to those who will use it better. There  
is but one safe course; to imitate the

man near Jericho, who cried out, "I

am blind, have mercy on me, O Lord."

And we will be saved.

knowledgethat...  
of foes, that God's Will...  
ush it, they would never rest till they  
dden it down; they would rejoice to  
o independent being, but in all things  
wait upon Him; to keep their hearts  
ready to receive the inspirations of His G  
Do not fear to see your own weakness  
poverty by the Light of that Grace, I  
show you your faults, and give you pow  
conquer them. Do not seek to shut  
mirror which reflects your soul's  
beauty; rather welcome the truth  
believe that, next to the knowledge  
nothing is so precious as the know  
"As every lovely hue is light,  
So every light is Love."

... Augustine, "Lord, teach  
me to know Thee, and to know myself!"

1 Psa. xlii. 9.

the  
-love, and the  
t alone would  
draws us down to  
as to those which  
e all through life,  
s of our bodies  
n of higher aims;  
l and mourned over  
y men heed it not,  
e who would fain  
is, for the sake of  
n hands. The whole

...make good  
...our heavenward path; but too c  
least hindrance throws us back, some  
earthly lure makes us forget all w  
resolved, and we fall helplessly. We  
we cry out with S. Paul, "The good  
would I do not, but the evil which I  
not that I do."

Even that measure of "willing go  
which we possess is the work of Grace o  
not any merit of our own,—passion  
clination are almost always on the wr  
e; our perversity frets against God  
training Hand, and in many cases me  
tain from sin rather out of fear of h  
than that of God. Nav  
tive attraction c

of that gracious promise, "My Grace is sufficient for thee, for My Strength is made perfect in weakness."<sup>1</sup> If the great Apostle was in danger of being "exalted above measure through the abundance of revelations," so that he needed "a thorn in the flesh, the messenger of Satan to buffet him," how much more such as we are?

<sup>1</sup> 2 Cor. xii. 9.

## Detachment

**A** HOLY man of old summed up his interior life in three words: Silence, Rest, Flight from all that would separate the soul from God ;—Silence, that it may hear His voice ;—Rest, that it may dwell in Him. Those who are called to an interior life are not called to a literal flight from the world, but they are called to “use the world ;”—to seek ever increasing detachment from it and from all that would separate them from God. At first there is no such great thing to demand of a religious man ; but it is harder and harder as he advances. He must not



advance in the spiritual life. Faulty in attaining true devotion our natural inclination rushes into the things of this world to them, to seek a rest which they can never give. Then the influence of self-love, and our love to the beloved and well thought of, which leads us to love and to care for, to frame our words and actions upon theirs, till we sacrifice God's Law and that of our conscience to the artificial code of society in all respects, and the dread of man keeps many a man from steadfastly adhering to the precepts of God's law as world's maxims. It is hard and can only be a com-



Then as to silence; it is a mistake to suppose that silence is a virtue appertaining solely to the cloister. It is more or less a necessity to all interior life, and when our Lord spoke of the account men must one day give for "every idle word," He assuredly did not limit the warning to the cloister's walls. An unrestrained flow of talk is a sure sign of a trifling, dissipated mind; and no one can turn readily from useless, frivolous conversation to recollected prayer, or spiritual reading, so as to profit by them. But there is another kind of silence to be cultivated besides that of the tongue as regards others. I mean silence as regards one's self - restraining the imagination, not permitting it to dwell overmuch on what we have heard or said, not indulging in the phantasmagoria of picture-thoughts, whether of the past or future. How hard this is those only who have struggled with the difficulty know! and yet how necessary it is, for how can we hope to hear God's Voice and speak His words unless we are able to keep our minds less readily wandering? When we are alone, we must guard against the

dwelling on them; you can put it  
you can check the self-complacency  
irritation, or earthly longings; you  
them, and by the practice of self-  
mortification you will attain the  
inward silence which draws the soul  
close intercourse with God.

Further, you must find rest for  
mind and heart in God, and there is no  
rest. But it is not to be found by  
activity or excitement, or hurry. You will  
find blessed rest in proportion as you  
leave all agitation, all over-eagerness and  
leave God to work in you. He  
is active, but always at rest, and the soul  
that cleaves to Him will share His  
rest. His rest alike. It will labour, but  
as scarcely to be conscious of what  
it moves beneath the guiding Power

self that you are so  
no less true, and the very essence  
is to lose one's self in God, which  
be while the soul is gauging at  
itself. "Father, into Thy Hand  
commend my spirit," may well be our  
as in all else. Do with me as Thou  
time and in eternity. "Whosoever  
his life shall lose it ; and whosoever  
his life for My Sake shall find it.

1 Matt. xvi. 25.

**“WHO**SO despiseth small things shall fall by little things;” and “he that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much.” Carelessness in trifles leads to grievous falls, and our faithfulness in small duties is a sure test of firmness in purpose and life. But when we speak thus, bear in mind that nothing is small or great in God’s Sight; whatever He wills becomes great to us, however seemingly trifling, and if once the voice of conscience tells us that He requires anything of us, we have no right to measure its importance. On the other hand, whatever He would not have us do, however important we may think it, is as nought to us. There is no standard of things great and small to a Christian, save the will of God.

...regarding this duty  
think so trifling, or the blessing  
of a faithful performance may bring  
great opportunities of service  
out rarely, whereas little things  
of usefulness is proved occur perpetually  
wait for some great thing which  
your love to God, you may perfect  
your life. Besides, great un-  
derstandings require great strength, and how can  
that you are capable of any service  
if you have not been trained and proved in  
the least? Great works imply great  
power and great grace, but God does not  
bestow extraordinary gifts of grace save to  
those who have made good use of His lesser gifts.  
The humble, humility esteems all great things  
as a reach, and clings gladly to

Be sure that if you do your  
duty at which is least

involved in a thing  
than appears at first sight. — Sacraments  
of their continual recurrence. Sacrifices  
of self, a ceaseless listening to the whispers  
of grace, a strict watchfulness against every  
thought, wish, word or act which can offend  
God ever so little, a constant effort to do  
everything as perfectly as possible. In truth,  
it seems to me that he who attains to all this  
has made some progress in holiness! Self is  
always a very real danger in doing or bearing  
great things for God; we are apt to admire  
our own performances, to indulge self-com-  
placency, to esteem ourselves above other  
men. But little things involve no such risk,  
self-love finds no pasture in them, and we are  
not tempted to compare ourselves with others.


Consequently we are far more likely to go on steadily, and make true progress in a holy life. Little things destroy self by a succession of tiny blows, which do more in their continual pressure than such as are sharper, but rarer, and self-love had better be put to a slow, certain death, than merely scotched, to spring up again with tenacious life. In the beginnings of self devotion, God sometimes deals some severe blows to self love, but He generally extinguishes it by a slow, well-nigh invisible process.

Devoted earthly love thinks nothing too trifling, which can give pleasure or pain to the beloved one—and God's jealous, sensitive Love is surely not less than that of men. Who that loves can bear to cast a shadow on the loved one, or cause a sigh to pass his lips? how much less can a loving heart grieve God in anything? how can it bear to forego the tender returns of love He pours on those who are wholly His? All this, however, must be done with a readiness like that, which we see in the love of a mother for her child.



## **e Made of our Faults**

ery important point in the life ; God intends even our hard the sanctification of our with ourselves whether they Not unfrequently we suffer from a fault itself, than from we deal with it. I am not people who give themselves l, and so commit numberless which can in no way be count. The souls to which who, in spite of all their re- sin, are continually commit- h impetuosity, weakness, or uch people are wont to be and troubled at their faults ; o false shame, and become artened. But these are so lf-love, more hurtful to the



infer from that, that your self-knowledge is small. Surely you might rather be astonished that you do not fall into more frequent and more grievous faults, and thank God His upholding Grace. You are worried when you detect a fault, you lose your inward peace, and your disturbance lasts hours or days, as the case may be. This is not right. You should never allow yourself to be troubled, but when fallen you should rise quietly, turn with a loving heart to God for forgiveness, and put away the thought of your fault until the proper time comes for self-accusation, then own to it frankly and fully, and do not afterwards be disturbed.

False shame is another besetting evil, perhaps you are afraid fully to own all your faults to another. You are forever saying to yourself, "What will he think of me after all my promises and resolutions?" But if you own to everything, simply and humbly you will not lose in the estimation of a true servant of Christ; if he sees that it costs you

altogether pride ; you fancy  
yourself weaker, less holy than you fancy  
yourself to be ; perhaps too your aim was  
self-satisfaction, you wanted to be able to  
congratulate yourself on having spent a day  
or a week free from faults. Then you grow  
discouraged, you relax your devotional  
exercises, and begin to look upon perfection  
as unattainable.” “ What is the use of such  
perpetual self-restraint and watchfulness?  
you ask ; “ What good does all my recollec-  
tion and mortification do me, if none of my  
faults are corrected, and I grow no better  
This is neither more nor less than a snare  
of the devil, and if you would escape it, you  
must resolve not to be disheartened, but even  
if you were to fall a hundred times a day  
determine to rise up each time, and go

What will it matter though  
if you reach it

those who make the heartiest efforts for conquering self, and who are not afraid of stumble, even of a fall, so long as their progress is certain. S. Paul says that "things work together for good to them that love God;" and we may be sure that even their faults are included. God permits them to cure our vain presumption, and to teach us our true measure. It was so with David. "It is good for me that I have been in trouble, that I may learn Thy statutes." Peter fell before he learnt to know his own weakness: S. Paul remained humble in the triumphs granted to his eloquence; remembering that he had been "a blasphemer, a persecutor, and injurious," he proclaimed himself the "chief of sinners;" bearing "thorn in the flesh," —all his days, "lest he should be exalted above measure." We can doubt that in like manner God will be to us to use our daily faults for greater sanctification? All the masters of the spiritual life have observed that God often permits the holiest men to be afflicted with faults, who by

have arisen. Some suddenness, harshness, or impatience, leads you to humble yourself in reparation. The fault was sudden and not premeditated; reparation is deliberate and hearty, though it costs you no small effort. Hence it is more acceptable to God than the fault itself, displeasing. Again, He sometimes shows real holiness under external imperfections which most readily meet the eye of your neighbour, so as to prevent the praise of God from tarnishing humility. God is a Master of souls, be it ours to let Him do His way in us. By all means let it be your great object never to offend Him in anything, but when you have committed a fault, strive to be sorry, not for your mortal sin or pride, but because you have displeased God. Accept all inevitable humiliation, ask (

ave...

they make you cross ....

are you to attain self-control, if  
occasions of practising it? Is it  
choosing a greater fault than the  
you fear to fall? Aim at a steady  
right, go wherever duty calls you  
firmly that God is an indulgent  
will forgive the faults which t  
ness by surprise in spite of our  
to please Him.

1 and advice. Surely a good spiritual guide feels that his duty is teaching his penitents how to avoid sin, as well as receiving the confession of sin already committed.

Spiritual guidance we mean leading in the paths of holiness, teaching a man to listen for God's Voice, and obey its call, suggesting the means best calculated for avoiding temptations, and for advancing towards perfection, in a word, guiding a soul to God. This is what S. Gregory the Great meant when he called it "the art of art." The guide must be God's instrument, the channel of the Holy Spirit's grace; *"Ars est artium regimen animarum."*

...entirely solely on God's Gl  
of souls ; lowly in his own  
the things of God by the  
Need I say, such men are r  
those who seek guidance, it  
little if they are not docile, c  
hearted, straightforward, rea  
can be asked of them for Go  
to themselves that they ma  
If good guides are rare, so  
jects for guidance ! Too ma  
be directed after our own fas  
fain combine the double servic  
our Lord has warned us, th  
the world.

He who really desires to c  
God



essence. I have  
found a suitable guide.  
I be confirmed by experience in this  
ion; were it to prove otherwise, God  
make it plain. Having found a good  
allor, it is next no small matter to make  
t use of him. The more interior you  
he easier this will be. General rule  
ot of much use, but so much I won  
let your intercourse concern spirits  
gs only, as far as may be, and let magi  
ect and seriousness prevail, ever remem  
ing that God is the witness of all y  
erviews. Conceal nothing from yourself  
I guide, under any pretext, even if  
ld feel doubtful or ashamed to c  
g. Satan will often try to w



## **Spiritual Guidance**

your confidence in your spiritual guide as his best means of keeping you from error. What you shrink most from telling is usually that which it is most necessary to tell. Obey simply and heartily, without argument or discussing what you are recommended. Above all, fix your heart on God, and in all things, do not cling in an earthly way to your guide, and if you should be parted from one to whom you owe much, be assured that God Who gave him should take him away. If He were to deprive you of human aid, He would assuredly fill you with His Spirit, your Guide, and supply all your need.

## God's Abiding Care for us

**S** PAUL says that "all things w  
gether for good to them th  
God ;" and this is in truth the very  
tion of the whole spiritual life. Ma  
the Apostle says "all things," with  
exception. Every event, whether it i  
pleasure or pain ; all that concerns  
welfare, or repute ; all the varying co  
of our outer life, as those which af  
inner life of the soul,—privation, c  
weariness, temptation, failings,—ca  
all "work together for good." ]

... whatever our Heavenly  
whether as concerns our natu  
life, is our true good, however  
be able to understand what I  
foresee whither He is leading

But there is a condition w.  
be forgotten. All things wor  
good only for "those that love  
for such as have surrendered th  
to God, and who seek His pleas  
in all they do, ready to give  
and are to Him, desiring to los  
in God, that they may indeed  
Him. "He that loveth his l  
it, and he that hateth his life  
in this world shall keep it unto  
Whosoever -"

He knows how to mould you to His will and lead you onwards to perfect satisfaction ; He knows exactly how each trial, each temptation, will test you, and He disposes all things according to His love is everlasting ; “ We love Him because He first loved us.” Nothing can prevent your want of perfect trust and confidence prevent all things from forwarding your good, and leading you onwards to the fullness of your promised blessedness.

The consequences of this belief fully grasped, will influence your whole life ; you will seek to give yourself up to God more and more unreservedly, asking nothing and receiving nothing, refusing nothing but

your strength is in God, in abstaining from all self-reliance. Hope against hope, know in Whom I have trusted, consequence of this entire trust: you will be ready for any sacrifice of your own, must be prepared to put aside your own reason and accept mortifications and humiliations hard to bear, to bear the purgation of heart and soul as by fire. All is of nature, but true love of God will bear it. If the Apostle's words *all things* work together for you, you pick out this or that trial or temptation, and shut out the rest.

## The Soul's True Value

**W**HILE, on the one hand, humbles us, teaching, as that we are less than nothing, conscious of sin, predisposed to evil, incapable of supernatural good, on the other hand, before us a far higher estimate of our worth than any we could imagine of ourselves, when it makes known how God wrought our salvation, and the great things He has in store for us. The soul is furnished with a power of knowing and loving, with a gift of intelligence capable of reaching above all created beings to Him Who is uncreated; a gift of will to love Him with an incapacity to be satisfied with anything less than His Infinite Perfection. Try to realize your own ideas of happiness, you will find that ultimately it must rest in God.

penitenceousness," would be rather  
a blessing. But there is a condition  
to this eternal possession of C  
won by a right use of free-will  
short probation of this life,  
helping us with His Grace to n  
use of His gifts. It consists  
seeking Him, in obeying His  
indeed "are not grievous," as  
to earthly peace and happiness  
Heavenly Rest. Considered th  
glorious being! but take the c  
and what a miserable, contempt  
is, when he refuses to seek God  
the empty cisterns of this world  
of life" springing up to colu



not the beginning of our true life.

But the height of our dignity is the price set on man by God in sending His Word, Co-Equal and Co-Eternal with the Father, to take upon Him the form of man, to dwell with him, to teach him, to die for him. What our Dear Lord did for mankind generally, He did for each separate individual human being throughout all ages; each soul that exists has cost His Life Blood, His Great Mysterious Sacrifice. It is past man's understanding, we can but take it on trust; we cannot fathom the mighty truth, we only KNOW it. But it makes us realise that a Soul is a very precious thing, and that if Jesus thought it worth so infinite a price, we can scarcely estimate it too highly, or shrink from proving our belief in its value, by co-operating with Him for its salvation. Look at the Cross, if you would learn the true

## The Son

human being  
what; mean  
r sufferings,  
at standard; se  
wards your ov  
and remember t'  
us, God is gre  
knoweth all this

OUR Lord has said, "If thine eye be single, thy whole body shall be filled with light." Now intention is the eye of the soul, its motive power and guiding force; and if its eye be single, that is, if your intention be pure, with God for its undivided aim, free from self-interest, then your actions will be wholly and full of God's own Light. Singleness of intention implies purity and straightforwardness. Your intention is straightforward when you act in perfect good faith, not seeking to deceive yourself, but honestly following after truth. This sounds plain enough, but nevertheless it is not very common among men—prejudice, error, passion, vice, many less obvious infirmities interfere, and deceive the conscience; nothing save constant watchfulness against your great enemy, self-love, will be any security on this score. A pure intention must have no object but God, it must be free from the snares of self; and in singleness of intention is the very essence

really to read the mysteries of one another's hearts, whereas God sees every impulse and desire we can form. We all crave for attention, and often value small acts of consideration very highly, because they are signs of love—the wish to please is more acceptable to most of us than all else.

Such purity of intention can only be attained by giving yourself up wholly to God, asking Him to direct and guide, not only your outer life, but every thought and wish of your heart. Ask Him to kindle in you hopes and affections worthy of Himself; as

spiritual life, do not be in a hurry. Be content to go on quietly. When you discover somewhat in yourself which is earthly and imperfect, be patient while you strive to get it out. Your perceptions will grow,—God will show you very obvious stumbling blocks;—be diligent in clearing these and do not aim at heights to which you are not yet equal. Leave all to God, and trust in His power; earnestly desire that He would fulfil your intention, and seek to work with Him to that end, be satisfied with the progress He sets before you; bridle your imagination, and remember that He works in ways unseen by us.

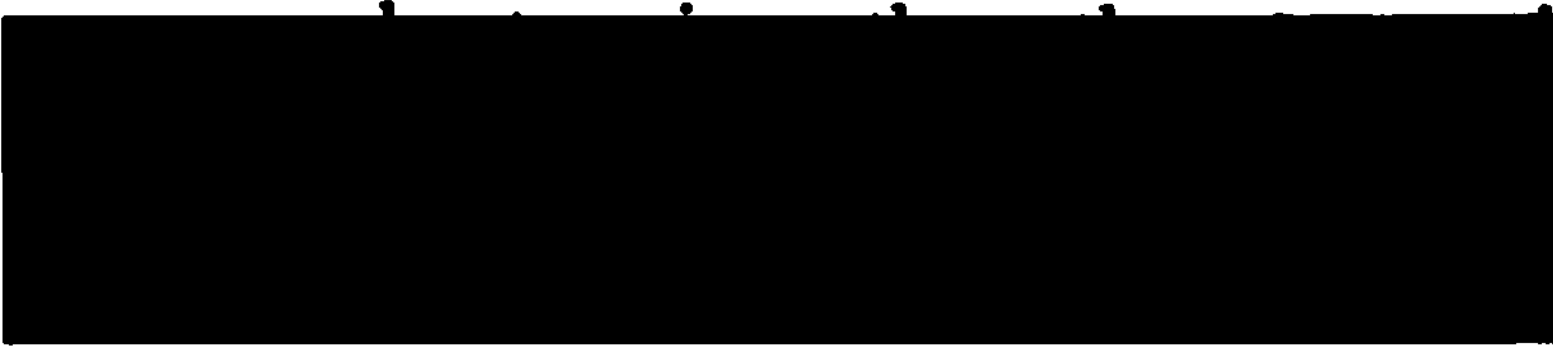
You may perhaps ask whether it is necessary always to direct the intellect aright? But when you have once given yourself wholly to God, such a formal a

## Purity of Intention

restore Him that which is His, and your self-renunciation. It is well such an act of general intention evering ; it includes all other acts, and the most profitable to your inner life intention to accept God's Will in all implies all else, such as doing His pleasure, and avoiding what is displeasing Him, and it has the special advantage helping to concentrate our thoughts away upon ourselves. As you advance interior life, be sure that self will dwindle in importance, and God will become all, and this it is which the "single eye"

## Mary and Martha

**W**E learn a weighty lesson concerning the interior life from the lives of these sisters; Martha being the type of an active life, seeking to set forth its love to God by voluntary toil and effort; Mary the type of a contemplative life which abides in absolute stillness, waiting for an impulse from God only. Both were glad to welcome the Lord under the same roof, both loved Him, both sought to express their love, but in very different ways. Martha's aim was to supply her brother's temporal wants, and she was eager and anxious in her labour, while Mary, by an outer token of her love, contented herself with Jesus' Feet and drank in His life-giving words; the one all exterior life and action, the other all interior silence and reflection.



...ness it was fitting that  
provide for their Master's work  
was eager, busy, troubled ;  
thought more highly of her work  
of her sister's. Therefore the  
her, showing her that however  
works may be, essential of course  
measure, still they are but for  
whereas the hidden life which  
earth, continues to rise perpetually  
until it finds its perfection in  
was the same when on the occasion  
of Jesus' death Jesus went to the sister  
went eagerly to meet Him ; and  
till the Master was come and called  
the one acted on her own impulses  
received all impulses from Christ  
from all this we may gather, that  
however valuable. more  
than now.



doing all with recollection and in union  
God. This is by no means easy, and th  
fore many spiritual guides advise begin  
to study prayer and meditation rather  
active good works, until the habit of re  
lection is so formed that they can give th  
selves freely to external things without lo  
inward rest. At all times that restles  
tivity, even in the inner life, which co  
from self-love is an evil to be steadily  
pressed. Mary sat still at Jesus' Feet ;  
did not talk, or question Him, she  
gathered up each precious word as it :  
and so the devout soul must not squander  
warmth and freshness in many words  
feelings, but rather wait silently for G  
Grace to work within. Restless acti  
multiplies devotions and practices, it is g  
to change. it is never satisfied • but a true

ness puts forward, but every duty will be sanctified by your inseparable union with God, and your continual dependence upon His Grace. You will readily do whatever you can for your neighbour, according to what God points out the way, not officiously or self-seeking zeal; even in the holiest duty you will prefer to go where God calls you rather than where your own fancy or choice may lead. You will accept whatever may be your actual condition, because it is that which is pointed by Him. How happy and peaceful, how useful to man, how acceptable to God we should be, if we could always set aside our love of self-guidance, and serve God thus!

## **“Alway with God”**

*“So foolish was I, and ignorant, even as  
beast before Thee; nevertheless I am  
Thee.”—PSA. lxxiii. 21.*

**T**HE two clauses are remarkable  
“as a beast before God,”  
“alway by Him.” Our idea of a  
and close intercourse with God was so  
other than this! and yet it is His Hol  
Which speaks. What is it to be as  
of burden? Is it not to give all one’s s  
and power, without any choice or lin  
master’s service; to bear what he  
one, go whither he - - -”

Intellectual faculties as well as  
content to endure dryness in part  
Holy Communion, and to be deprived  
sensible sweetness in religious exercises  
your intercourse with your neighbor  
must not be studied or affected,  
upon the faults of others; you must  
your own mind honestly, care  
whether you are admired or despised  
refrain from thinking about it  
When alone, you must strive  
spirit, not allowing yourself to wander  
will of your imagination among  
or future; you must repress curiosity  
meddle with other people's affairs  
deal with what concerns your conscience  
Your heart must

jection that leads to being -- away with  
and sometimes He is in truth nearest  
the soul fancies Him afar off. Even  
Dear Lord cried out from the Cross,  
God, why hast Thou forsaken Me?" and  
in truth the Father had not forsaken  
though He permitted the fiercest tempest  
His Wrath to pass over the Son of  
For a little while He may hide His  
but soon the veil will be withdrawn for  
—and the days of mourning shall be  
for the faithful souls which have "waited  
the Loving-kindness of the Lord."

<sup>1</sup> Luke viii. 13.

## Death

**THE** thought of death is fearful to those who are living in sin; they cannot accept reality, but at least they strive to be so by thought. It is fearful too, to those who serve God from self-interest only, whose hearts are fixed on their own unworthy selves, who dwell more on God's Justice than on His Mercy. Generally speaking, the thought of death must be painful to those who are not fully detached from the things of this world. It is only those who are able to die to self a

from all possibility of displeasing  
e has hitherto been their life, and  
fe is to become unchanging, ever-  
re is no question in such minds  
future. God is God—they love  
r sins are manifold, but they  
t them all, and cast themselves  
His Infinite Mercy. They dwell  
ought that Jesus Christ is their  
I say within themselves, "How  
Him Who has dealt so lovingly  
ho has guided me hitherto, Who  
me to Himself with such bound-  
Whose Love will not leave me  
ast feeble breath struggles within  
w can such an one cling to life?  
uch an one fear death, which is  
to His Presence: What is Life



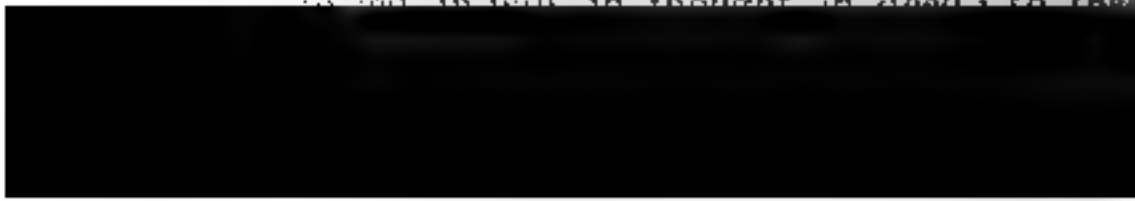
thy Judge Eternal, suffer us not at  
hour, for any pains of death, to fall  
hee." "Thanks be to God, Which  
is the Victory through our Lord Jesus

re that you will look at death, accord-  
your manner of life. If a pure heart  
rtified spirit have broken down the  
barrier between you and God ; if trial  
rifice have brought you into a close  
on of the Cross, to union with God,  
not fear death ; you will see it from  
e only, and in no way from your own,  
is fearful is lost when merged in His  
Will. Death is wholly loveable and  
l seen in the Light of His Love.  
et love casteth out fear ;" "O death,  
is thy sting? O grave, where is thy  
?"

e are weighty truths, only to be rea-  
we draw nearer God ; but those who  
as yet feel their need, may be re-  
"You are not a man, you are dust and



1  
suredly God would not have a soul which clings to Him scared at the thought of the last narrow passage to be crossed in reaching Him. But no set words or thoughts will enable us to meet death trustfully. Such trust is God's Gift, and the more we can detach ourselves from all save Himself, the more "freely He will give us" this, and all other blessings. Once attain to losing self in God, and death will indeed have nothing. We are wont to exhort one class of Christians to meditate upon death, its uncertainty, its terrors, in order that they may see how they live. But those who have attained to the interior life, need not dwell on this side of the question, God calls them rather to a perpetual mystical death, death to self, as well, in thought, in deed, as that



## Eternity

**WE** tremble at the thought of eternity and well we may; but if the future was turned to good account, we should soon learn to rejoice in trembling. To those who yield unrestrainedly to their passions, the thought of eternity must needs be terrible. Yet they too might well pause and think whether they do well to sacrifice an eternal future to the moment of time now passing. Those too who cling tightly to the joys and hopes of this life may tremble to feel that what they cherish most is gliding from beneath their grasp, and eternity alone remaining. But then arises the question, If all this is so soon to pass away, why should I cleave so closely to it? Why not seek that which endureth for ever rather than that which but as foam upon the sea, as lightning in the

measuring God by  
rather than themselves by their  
greatness. They have not looked chief  
His Glory, His Will, His Love, but at th  
selves. Let them look higher, and fear  
yield to love ; peace will come to their s  
and Eternity will cease to dismay them.

It must do more ;—it must become a sc  
of abiding rest and joy. Hear S. Paul te  
us that “our light affliction, which is b  
a moment, worketh for us a far mor  
ceeding and eternal weight of glory.”<sup>1</sup>  
not this thought carry you over many  
of this troublesome life, through many  
aches, and wearinesses, and sorrow  
Saint of old was wont to ask of any  
him, “How does j







